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THE ORIGIN MYTH OF THE MEDICINE RITE: THREE VERSIONS

THE HISTORICAL ORIGINS OF THE MEDICINE RITE

By
PAUL RADIN

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Winnebago Culture
As Described by Themselves

The Orgin Myth of the Medicine Rite: Three Versions
The Historical Origins of the Medicine Rite

By

PAUL RADIN

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PREFACE

Since a detailed analysis and commentary is to follow in the next installment of these texts, only a few remarks are necessary here.

For the circumstances under which versions I and II of *The Origin Myth of the Medicine Rite* were obtained, the reader is referred to the circumstantial account I have given in *The Road of Life and Death*,[1] pp. 36–49. Version III constitutes the first part of one of the various accounts of the *Thunderbird Origin Myth*. It was obtained in syllabary. The texts giving the accounts of the socalled historical origins of the Medicine Rite constitute part of the Medicine Rite itself and were obtained when that was secured.

All the texts included here have been translated before and published, the *Thunderbird Origin Myth* having appeared in the 37th *Report of the American Bureau of Ethnology* (pp. 212–213 and 215–216) and all the others in *The Road of Life and Death* (pp. 252–255, 301–306, 307–309, 198–202, 320–322, 323–324, 151, 255–257, 83–84, 285–287, 288–289, 293–294, 333–334). The translations given here are always to be preferred to those previously published. It should, however, be remembered that those found in *The Road of Life and Death* represent a compromise between the strictly literal, the free rendering and the symbolical reinterpretation, as I have explained on p. VII of the latter book.

The text of the Medicine Rite is often obscure and always difficult. It is meant to be so. Many of the words and phrases have two meanings, one normal and literal, the other symbolical; the language employed is highly rhetorical and frequently archaic. In addition, the text is replete with specific ritualistic terms, almost impossible to translate properly or adequately into English. Last, but not least, the text presupposes a fairly detailed knowledge of Winnebago religion and ritualism in order to be properly understood. This I hope to furnish in the very detailed analysis and commentary that will follow.

Paul Radin

Berkeley, 1949

[1] New York, 1945: The Bollingen Series V, Pantheon Books, Inc.

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VERSION 1

THE ORIGIN MYTH OF THE MEDICINE RITE

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1. WINNEBAGO

1. hiątc.-hihíwira djagú haminąk.-hirésge -hanąk?ų híperesdjinąkje? **2.** é·gi hicdjáni-haxǫje γákje. **3.** ke(hąké)s?i wéwịni, ke wajá-hiją hadjaníje, ke wajá-hiją nịk.nąk.nìje. **4.** djágu-haminąk.-hiresge-hànąkje giji haminąk.-nąka é·dja wajá-hiją [wajáiją] hanigúje. **5.** hanigúnąka manąk.re é·dja nịk.nịk wagi?úje. **6.** é·gi hominąk.nąka kuhąhíregi howahuhíje. **7.** kuruxutc-gádją. **8.** manąk .re jé·sge djinąkje. **9.** é·gi ke wajá-hiją haγep.níje; xucaranąkje. **10.** é·gi ke giséweninąkje manąk.re horupininąkje. **11.** "é·gi méjegų hagíji giséwe djináịkdjane-gàdją," hiregíji. **12.** é·gi hịgíuje. **13.** hominąk.nąka é·dja xąwị-hiją rus.-ánąga hị gi?úje. **14.** má-ra-howahuhìje. **15.** jé·gụhi-ànąga hokúruxutc-gàdją hąké giséweninąkje, higụ-hórupininąkje; "giji méje·gụ hakdjanéną," jige hirejé. **16.** jige-higụ ná-hiją rus.-ánąga má-ra-howahuhìje giji jigé hokuruxutc-gádją. **17.** higú je·sge-hanąkje higú,-ho-rupininąkje. **18.** jige-higú [jigé·gụ] wąk.ra kikínąp.ra djopíwi huhíje. **19.** wi-haγep-húregi hijá konąk.-ánąga síni-hohuhìregi wi-hoirédja wi-horotcúdjedja jigé-hiją [jigé·ją] konąkje. **20.** je·gú hiregíji wogús.ra hokuruxútc-gadją higú je·gúnąkje higú-horupininąkje. **21.** "é·gi meje·gúgi giséwekdjane," híre wa?unąkje giji. **22.** é·gi rac.ra djopíwi ?úje, wakdjexíra djopíwi. **23.** mą kuhąregi wat?úpje é·sge wídjiraisèwera wigáireną. **24.** é·gi hinụk xópinira mąregi ho-ié-hohìje, inira wáwaganàkcaną. **25.** é·gi wogús.ra hokuruxútc-gadją mąnąk.re gisewenąkje. **26.** ininąka mąnąk.re djádjaịxdjinągi hiwaxíritc djídjewahìge e·sge nąsurácaną hois?ínąkcaną. **27.** é·gi wogús.ra hokúruxutc-gàdją gisewenąkje. **28.** é·gi mąxíwiracge hąké nịk.nínąkje, hąp.ra waruxgíniịkdjịje wakíri hokererácaną haboγụk hadjiharánąkje.

29. e·gi djánąga herékdjanihè-giji háp——hamanìra mąxi——hádjanąk.wìre e howaráirekdjanèje. **30.** wániịk.nąk.re wawagáireje. **31.** é·gi mąregirèrekdjanèra hudjǫp.-himanìra herékdjaneje é·gi hịwarádjikdjanihàwigiji. **32.** mą kúhąregi tcíra nịgécaną hinonąk——híje nịgécaną wagikónąkje. **33.** é·gi wikírinịk.ra djanągákdjanegìji mąregi jige wa?úje giji. **34.** é·gi wowéwị hojédjąxdjièdja é·gi é·dja wąkcik?ị wągíwije giji hijá-hąke wikírinịk.nąkàcge hiwikísgehawinìje; nihíworudjis.wìje. **35.** é·dja jédjụga djagú ?ụgíji hokuruxútcge giji. **36.** karáipịje é·sge waną?ị gipị minąkje.

37. wągidǫk?ịwije. **38.** é·gi jigé wogús.nihèra wogús.ra kuruxútc-gadją. **39.** worudjisdị wąkcik?ịwahira jedjú [jedją?] hiko·rohóireje.

40. é·gi wąkcik.-híją ?úje djawągásganąk.re jé.sge híje. **41.** ?ụtcep.hi-gìji rác.ratcgiji, wakdjụkága higéje. **42.** "hąhá·o, wakdjụkára, má-ra-horahowà-

cerekdj*a*nèną. **43.** hodją́ wanądjodją́ąsge wá·gąs, howéwį hojedją́——edja wąkcik?ą́ waha-gádją. **44.** wogąs·ra hągicanąirekdj*a*nèną, wakdjąkára pą?c?ącerekdj*a*nèną."

45. é·gi mą́-ra-howahuhìje. **46.** mą́regi djíje nunigé djagú ?ącinihégi hąké je·sge hiníje. **47.** jé·gą manąk·re ho?ądjire-gíji, hąké wąją́-hiją rehiníje. **48.** níkdjąk xonúnąk kikúrudi hiwadją́wicanùną jé·sge hikisgéje. **49.** hąké wąją́-hiją rehiníje hisgéxdją. **50.** má?ąra hugíginihèga hąké wąją́-hiją rehiníje. **51.** é·sgecge uji-edja djáireje. **52.** hąke pąhije wogąs.ra higicónoge é·ge má?ąra hakaránidjikèreje kurús.je. **53.** e·gi hominąk.nąka hoicó·ro-e·dja [hoicó·ro-edja] é·dja minąkárakonąkje.

54. jige hiją́ ?ąjé ?ątcep.-hí-giji ketcąk.ra higéje. **55.** "hunąp.-hímani wowéwą hojedją́-edja [hojedją́idja] wa·gąs.ra jedją̀-hiko·roho-àkcaną. **56.** mą́ra pąc?ą́ cerekdj*a*néną." **57.** ketcąk.ra je·gą hi-ánąga; mąhí-hiją hanigígije. **58.** mą́regi dji-gíji wonąx.ire?ąje. **59.** wogąs.ra hąké hogiruxútc.nije e·gi jigé hąke hogiruxútc.nidjege; é·sge jigé-higą kurus.je. **59a.** e·gi jige hinąp.ra hakaránigiji hoico·ro-édja sanąk.édja hikízątc konąkje.

60. hidan*í*ra ?ągíji ?ątcep.-hígiji rac.racátcgiji wadexúra higéje. **61.** "má-*r*a-ho-rawacerekdj*a*nèną. **62.** hodją wowéwą hojedją́-edja wanądjodją́ąsge hunąp.-hímani wa·gąs.ra. **63.** jedją́ hiko·rohóireną. **64.** wapąc?ącerek-dj*a*nèną; hidadje wa?ąádje. **64a.** jige dji-gíji mą*r*égi dji-gíji tci séretc.-híją ?ąwíje wąk.ra kerepono-híją [kereponáiją] ?ąje giji; é·gi hanątc hisąk wahíje. **65.** é·gi witc.ra djasgexdjinąk.re hanątc t?ewahíreje. **66.** giji é·dja wocgą́ra hikaráiconàje. **67.** hiątc.ra wáre hugíginihèra hąké hogiruxútc.nige é·sge hakaránidjikèreje hoico·ró-edja sanąk.édja kónąkje giji.

68. é·gi jige hidjóp.ra ?ąje ?ątcep.-híji rac.ratcgíji wąk.-hicdja-horúcikga higéje.

69. hisatcą́ra jigé ?ąje waihák.ra wacdjągé-ga rohíra hąkisge-hawíje. **70.** "hiroák.ra ?ąkdjanéną. **71.** hidadjé wa?ąádje, wacdjągé, hidadje wa?ąádje!"

72. wąk.-hicdja-horúcikga hidjóp.ra hérera ruc?akgédjeni é·sge kuruscáną.

73. wacdjągéga hiro-ák.ra hiréną. **74.** mą?ąra hiątc.-hihíwira djagúra hiją ?unąkgíji wiwéwą*r*acaną hik?ą wa?unąkje. **75.** "é·sge wacdjąge djagú ha?unąk·re je nisgékdjanihèną. **76.** hidadjé wa?ąádje. **77.** wogąs.ra higiconą́*i*re-giji manąk.re hąké pinąkdjanéną. **78.** hąpdjane hąké pinąkdj*a*néną." **79.** hakarajígiji jé·sge-higèje. **80.** "giji ruxuruk.-ną?ąxdją-adje."

81. é·sge wacdjągéga mą́-*r*a-howahuhìje. **82.** mą́regi djíną. **83.** wacdjągéga wakínąp.ra déjesge hinąke é·sge ruc?ák.nąk-gàdją, éje wacdjągéga. **84.** é·gi deé tcipó·roke-hiją [tcipo·rokeją] e·ginąkje hawudją djinąkje. **85.** é·dja hinąk.-nąk.-híją tcínąka é·dja hihínąp djirahéje. **86.** rex.nąk.híją hani-ánąga ni*r*a tcawákje. **87.** "é·sge dejegą hąké hinínąke rúc?ak.nąk-gàdją," á·nąga. **88.** hinąk.nąkdjane rora-how*a*ireje; é·dja wąkcik?ąkdjegedjini, é·djahi minąk.nąkje; utc.édja minąk.nąk. **89.** núnige γak wánąxgunąkje.

90. γak.ra wonąxgunąkje. **91.** "hi-ątcára waroγi hí?ągigìra hagawają́ s?i miánąk.-hìje!" **92.** γax.ra γe wanąxgą́ minąkje. **93.** "s?i miánąk-gàdją higąhi*r*a jédją hirekdj*a*re!" **94.** wira cágo?ąhą-gàdją wanąkje higąhí*r*a ?únąk?ą

jé·gụ hihinąpje; họwadjihùra hiwasérekdjehùje. **95.** hąké hąp.ra hidjobóhą t?eníje.

96. é·dja hihinąpge tciniḳ.-híją hotciwígi hąhéregi ho?ụjé. **96a.** e·gi tciniḳ.-nąka djasgéxdjị rogédja ho?ụgí hąpdjị higíje tcirók.ra. **97.** é·gi háp.-hakirigìje gisewenąkje *á*ireną. **98.** wíra-hiregìji hahinąpje é·gi hiko·rokéniḳ.ra djasgéxdjinąkgi hógiwa-djegìji, hanątc hogigíx hogiwéje. **99.** é·gi hainéxdjinik kéni wiraγe'p.ni hoikéweje wikerek.nąkje. **100.** hąpséretc djas-géxdji woréra ?ụkdj*a*-negíji wewinąkje. **101.** é·gi hidaníhą*r*a jigé wira-hiregíji hahinąpje mąnąk.re djasgéxdjinągìji kisak hogiwéje. **101a.** é·gi waxopini cícik.ra djánąga hodjaké wąkcik?ịgíji hanątc hanaséweje hąké hinụp.óhą*r*a hiją́ wąkcik?ịnikdjege hụk-hinụp.óhąra. **102.** "hidék.niḳwahàra hi-úniniḳwahàra hiją́ t?ehirániḳdjège," hire wa?ụdjéjé. **103.** é·gi hąp.-hákiri-giji hainéxdjiniḳ tcíra tcagíweje e·gi nątcgé gipíxdjị. **104.** tcíra tcagiwádjeje e·gi jigé tcira hoikéwegi. **105.** hąpséretc tciédja miną́k wáwewinąkje e·gi wira-hire-gìji hahinąpje.

106. é·gi hikó·rokehìwira djasgéxdjinąkgìji úk.ra hogiwéje; é·gi djasgéxdjị waxopini cícik.ra hogiwegíji hanątc t?ewahíje. **107.** é·gi háp.-hidjonągìji mąxi wąk.ra hogiwéje: wániḳ cícik wąkcik?ịre-giji kox! wakinidjir*a*nąjìje. **108.** wioiréregi hanątcíxdji wowáhas hịp.-híje; hanątc jedjąwahíje *á*djeje.

109. é·gi hainéxdjiniḳ tcíra tcagiwéje e·gi wowéwịra waną?ịra píxdjị. **110.** "hiątcára warehúhịgigìra duxúruk-gàdją. **111.** hidekwahara hi-uníwahara gádjụga píxdjị wíakarakìsge wąkcik.-ho?ịra ?ụ́irekdj*a*ne-gàdja," hir*a*?ákje. **112.** hagítcira hoikéweje.

113. "hąhą́, kunika, hiątcára kúnika warehú hịgigìra duxurúkcaną. **113a.** wogụ́s.ra pị?ụ hú-hịgigìra hanątc duxurúkcaną. **113b.** wąkcik-ho?ịra hidékwahara hi-uníwahara wíakarakìsge ụ́irekdj*a*nèną."

114. "é·gi, [hi]tcụcgánu, djasgerá-anąga hidekwáraga wąkcik.-ho?ịra wirakísge djasgekdjéje? **114a.** ke je·sg*á*nir*a*. **115.** hiantc.-hihíwira je·gụ́ gụsge je·gúną, hąké je·gụ higipiníną."

116. "kunikága wają wahigúni é·sge hąké gipínige wanąkgúni t?ewagigíra hi*r*anąkje."

117. "hąká?a, [hi]tcụcgánu, hąkéje jé·sge yá·re wah*a*ninąkcaną. **118.** tcụcgánu, hiątc.-hihìwira rora hoką́*r*e hịgụ́scaną, warutc hikarudjis kịrekdjąre hegédjini é·sge hoką́*r*e tcụwahíge wa?úną. **119.** manąk.ra hakínikinekdj*a*r*e*-gèdjini wa?úną hot?e tcụwahíge."

120. é·gi hisgéxdjị wacdjịgéga hąke gípininąkje. **121.** "kunikaga hisgéxdjị hąké gipininąk-gádją. **121a.** e wająwahige wakáracik.nąk-gàdją hir*a*nákje."

122. "ká·?a, tcụcgánu ke jesg*á*nir*a*. **123.** tcụcgánu hagáwają gadjąnáiją nątcgéra nidek.-híją. **124.** tcakó, hidekwáraga hi-uniwáraga wąkcik.-ho?ịráji hípono-hirekdj*a*nèną [hipon*á*irekdj*a*neną]; hoc?ák.ra hirahíxdjị*r*ekdje," wagéje. **125.** "hą, tcụcgánu, nąjị́*r*e, hidekwáraga hi-uniwáraga hironíkonąk ?úi*r*anihekdj*a*nihèną. **126.** é·gi tcụcgánu hirọnikonaịkdj*a*nihèna. **127.** tcụcgánu hidadjé wa?ụ́adje wak.ráni*r*a hąké hakdjąp.niądje."

128. hogigíx r*a*wígi. **129.** "hąké hakdjąp.ni ciáka kunikága, djagú?ụ wéguni," hiregédjini. **129a.** tcowéxdjiniḳ hoiratcgédja hakdjąp-gádją. **130.** hagohúre horúxonudjikèreje.

131. "tcụcgánu, hagagasgéjąxdjị! **131a.** wąk.ra nigádją; wajá*ṛ*ukono hanịkárajịxdjị-gàdją! **132.** tcụcgánu, deeré·cge hąké karús duxúruk.nina." **133.** kokąnadj*are*, hot?ádj*are* wag*á*kje áireną.

134. hogigíx har*á*irega petc.-hitcétc.ra hogíwe wa?ụi*ṛ*éje *á* ireną. **135.** hákipahèregi wąkcik.-ho?íra hojedją́-edja hahirekdj*a*nege. **136.** "wéje hakdją́p.ra ro*γ*iáka e·gi yar*á*k.ni-gàdją. **137.** higụ-hisgéxdjị hidékwahara hi-uníwahara wi-akárakisgegìcaną háipịkdj*a*nèną yar*á*k.ni-gàdją." **138.** e·gi hihinąp gíji.

139. wi-a*γ*ép.-hura tcawaréje e·gi wi-a*γ*ep.-húregi tcáwar*a*ihèje hirahi-gíji, tcira hahí hogikéweje. **140.** e·gi agákinąk hahi minąkje. **141.** djagú ?ụhigiji hiperes.nąkje *á*ireną. **142.** "ąhą, wacdjịge, hąké e·gi wają́-hiją ni-hig*á*nịkdj*a*nèną e·gi tcowéreginąk.re éje wają́-hiją—hinigèdjege [wąjąnijini-] ekdj*a*néną." **143.** e·gi nąjịkírik*ara*-ànąga kuruhịtc.-ánąga hakirihinąpje e·gi siniwagureginąk.re e tcagíwakèreje. **144.** hirahí-giji hahí tcira-hogikéweje agákinąk hahi minąkje. **145.** e·gi wagéje, "wacdjịge, djagu c?ụ*ṛ*átc.ra yapéres.nąk nunige hąké wają-honi-jinig*à*nịkdj*a*nèną. **145a.** tcowéreginąk.re eji wają́-hiją hinigekdjégi ekdj*a*néną," higéje. **146.** é·gi kuruhịtc.-ánąga hakírihinąpje wioiréreginąk.re tcáwakirikèregi. **147.** higụ́-hąke wają, hir*á*ni-ąkje. **147a.** "duxúrukdj*a*nèna," hirewa?ụákje. **148.** tcira hír*a*he-gìji hahí hokéweje agákinąk hahi minąkje. **149.** "wacdjịgé, djagú c?ụrátc.ra yapéres yage nunigé hąke wają́-hinigànịkdj*a*nèną tcowéreginąk.re e wają́-hinigèkdjera [wajíni-] heréną." **150.** kuruhịtc.-ánąga hagihinąpje hidjóp.ra tcira jigé-hahi hogikéweje horotcątc.reginąk.re agákinąk hahi minąkje. **151.** "wacdjige, djagú howic?ụcąwịk.ra yaperes.nąkcaną tcowéreginąk.re re·cge hąké wają́-hiją hinig*á*ir*a*nìną de waihák.ra wa?anąk.re djasge ha-an-ąga ne wają́-hinigèkdjeje," *á*ireną?

152. e·gi kuruhịtc hakiri-ánąga hakírihinąpje e·gi tcíra tcagiwagúje e·gi *γ*akgúje *á*ireną. **153.** "hídekwahàra hi-uniwaharàcaną hąké hokąṛe tcụ-*i*ranikdje."

154. wająnąk.re hanątcdjị hot?é tcụ-*i*rekdje hire-gíji. **155.** nąnąk.re tcekdjí*ṛ*a t?*á*irekdje hire-gíji waną?ị howéwahigi kąnądji-*ar*àireje [kaną-dji-herehireje]; nịc.nąk.re jigé waną?ị howewahígi xona*ṛ*é hadji-*ar*á*i*reje; nịc.ra, iníra jigé wana?ị howewahígi sururáireje; mą kúhą*ra* wana?ị howárehi-gìji djánąga mą kuhąregi wąkcik?ị-akgíji wanáicguni nąk?ụ, nąksátc rehi hádji*ar*àireje; wąk.regi jigé waną?ị howárehi-gìji wanịk.nąk.re cip.re hadji-*ar*á*i*reje.

156. e·gi jigé *a*ireną tciédja gadjụga hoikéwe-giji wa?ịra kurus.-ánąga hagí rogédja mịkje *γ*ak.-guje *á*ireną. **157.** "e·gi mánąk.re je.gụ́ hanątc hąké hịtcụ́nịkdj*à*wi," hiréje giji, "mąnąkré·cge nịgécaną hąké pini djiréje."

158. "é·gi hi-ątc.-híwira worák.ra hirakére. **158a.** hiną?ịwi*re* wągajedjąkdj*anà*winą. **159.** wacdjịgéga hisgéxdjị hąké gipini-ąkcaną." **160.** é·gi worák.ra hirakére hire-gíji. **161.** tcekjgí*ṛ*a wąk.-híją ?unihéga wagéje, "wacdjịgéga hąké gipininąkcaną hacgucérekdj*a*nèną." **162.** mą́-*ṛ*a-howahùje, "wacdjịgé, hịkérekdjege wa?ụadjíną." **163.** hąké gi*γ*ap.níje wa?ịṛarè·cge hąké higikí?ọnije je·gụ́ wąk.ra kéreje. **164.** jige-ínụp.ra higéje, "wacdjịgéga hacgucérek.dj*a*nèną hanịkíri ną?ịxdjjàdje, hąke gipini-ąkcaną." **165.** hirádji-giji, "wacdjịgé hanịk (?) howadjíną hịkerékdjege é·sge. **166.** núnige hąké re·cge gi-gíji weje, "hąké wają hesg*á*niną." **167.** "wacdjịgéga hacgucérekdj*a*nèną, hąké gipini-ąkcaną."

168. dji-giji, "wacdjige, hániku-adjìną hikerékdjege." **169.** nunigé hąké ré·cge giγap.níje ruc?ák kerejé.

170. "hisgéxdji wacdjigéga hąké gipini-ąkcaną," giji hidjóp.ra hucíje; "wacdjigéga hacgúcerekdj*a*nèną; djasgégi haniąkiri-ádje. **170a.** hidadjé wa?ąádje." **171.** "wacdjigéga djagú?ą tcexixdjicge haniąkírikdj*a*nèną." **172.** hu-gíji hiradjígi, "wacdjigé, hagowájądjajdàisge nątcgéra nidékoni (nidek-guni?) hikérekdj*a*ną kikáwa?ǫ*r*e."

173. é·gi haniąkéreje *á*ireną mą?ąra e-owaniąkéreje e·gi wąk.édja hanigíje *á*ireną. **174.** é·gi mą?ąra hąké e·dja hani-ok*á*w*a*nije. **175.** é·gi mą?ąra hotcira agákinąk wakándja hąk.ra tcinąk-gíji é·dja hani-okew*á*reje (hani-okewe-ireje). **176.** kúji wakándja hąk.nąka hikizątc e·dja gikónąk.-ireje. **177.** giji wakándja hąk.nąka tcowehi-édja mąwarupúru e·dja nąmątce xonúnik.-hìją e·djákje; sániąk cutc.-híje giji wakándja hąk.nąka wa?ąjé. **178.** nąmątcéniąk.ąka harusjé pihíník ruksątcje. **179.** gíji mącdjąxdji tciwi djikéreje giji wacdjigéga nąγíregi tcowe hagi hináp.nąk.nàje nąγíre hije *á*ireną. **180.** mą*r*égi waną?íra hąké gipinira jée git?ąre wáąi*r*eną. **181.** je·gągi waną?íra pigi?ąi*r*ége wa?ąi*r*éną.

182. e·gi gádjąga mą?ąra e·dja wáni-ąk*ar*ìireje é·dja hagí hani-hoik*a*w*á*ireje. **183.** "wacdjigé, hagówajągadjàidją nątcgéra nidekóni hidekwáraga nątcgéra waragidekgédjeni. **184.** é·gi wąkcík-ho?ira kiką́ pi*r*ekdj*a*n*à*-anąga e·gi wogąs.-hiją é·dja hagí waragit'ąpdj*a*neną, **185.** ga djikuruxútc.re, "*a*-ánąga sániąk horotcądjédja himąk.-hirákje. **185a.** é·gi de?e tcíseretc.hìją e·djakje; de?e hóruxutcgàdją. **186.** wąkcik xédera pára są*r*ákje hogigíxdji jesge-hirékdj*a*neną. **187.** "hidekwáraga hi-úniwaraga hokóx.ire-gàdją. **187a.** ga djánąka wają́ waicgǫ́kdjenegèdjeni é·sge kiją (hąké-hiją) é·dja wágit?ąp.niną. **188.** waxopíni cicik.ra hímanąk.-ànąga wéje. **189.** "hanąga rakérekdj*a*nèną hagí hiją waragít?ąpdj*a*nèną. **190.** hąké c?ąkdj*a*néną warakáraikiju c?ąkdj*a*néną. **190a.** wakdjąkága, ketcągéga, wadexúga, wąk.-hicdja-hòruciga, je?e wáwag*a*nąkje. **191.** "hikorokéniąk.raga nigidjérekdj*a*nèną. **191a.** e·gi hidekwáraga hi-uniwáraga hiją́ pihi-gíji e·gi hakírirekdj*a*nèną. **192.** tcirǫ́p.ra hoicíp gihás wagikérenaikdj*a*nèną. **193.** hiją́ kiri-gíji hatcíndja wąkcik?ikdjegi e kik?ąkdj*a*neną; gádjaka e·dja hági?ąkdje·cge nicgécge waxopíni warádjire hatcónąka e·dja ?ąkdjegi nigécge máindjatcą hági?ąkdjègi." **193a.** jéje·gą higi-ánąga.

194. é·gi wacdjigéga m*ą́r*a howagúje hiko·rokéniąk.ra é·dja kirijé, "e·gi, kúnika hidekwahára hi-uníwahara djogú wagiduxúruk.ną?iną gadjąga je·sgéną haniąkiríną." **195.** "tcącgánu, djasgerá-anąga. **195a.** wąkcík.-ho?i wirakisgékdjeje wogąs.ra jé·gą higé je·gúną." **196.** "kúnika, wąkcik.-ho?ira hih*á*nąk.ra hidekwahára wąkcik.ho?ira ekik?ą ?ąi*r*ékdj*a*nèną e·gi, kúnika, hi*r*ágidjicèrekdj*a*nèną." **197.** "hą tcącgánu, epíną, "wa?iginápje *a*ireną.

198. e·gi háp.ra kiri-gíji hitcakó·rohara wakdjąkága djikdj*a*negádją hiréje. **199.** é·gi re*γ*o·ropórok.-hiją horuc?ą-ánąga nąw*ą́r*a djirehíje gadją. **200.** wakdjąkága hok*á*w*a*djinąkje. **201.** "hitcakó·ro, radjíkdje yaréra é·sge radjíną." **202.** "hąhá?a, hitcakó·ro, jesge-hiraréra yapéres.ge é·sge hadjíną. **203.** é·gi haisératc hokikit?*a*nąk.wije nunige jijíniąk *á*ireje.

204. é·gi hiko·rokehírera worukéwera kurus.-ánąga sąrutcą minąkje. **205.**

"de?e ?ị*r*éki ?unaré·cge (?ụ-haré·cge?) manąk.re tcowe hígicanùną. **206.** de wakíju ụgi rokónokdj*a*re híregi." **207.** nąγidanąkje.

208. é·gi ząp.-hídjaną-gìji djokíkere pahínąp.hirèje e·gi e·djahi gixáidja mímąk.r*a*-ànąga djagú ?ụ*i*rekdj*a*nègi e-áehi wa?unąkje. **209.** dé-higụ ?unąk.re eaéhi wa?unąkje e·gi ząpséretc gixáedja haehíregi. **210.** wirahíre-giji e·gi tcira hakíri hoik*á*w*a*hi-ànąga e·gi minąk.-hire-gìji. **211.** "hitcakó·rohara ketcụgéga djikdj*a*ne-gádją, "hir*a*nąkje e·gi gidjíje ketcụgéga. **212.** "hitcakó·ro, radjíkdje yarége e·sge radjíną." **213.** "ząhą?ą, jesge-hirárera yapéres.ge e·sge hadjíną." **214.** é·dja jige wadexúga djíje djikdje higirégi e·sge djíje. **215.** e.dja wąk.-hicdja-horúciga djikdje higirégi djije.

216. hiko·rokéniḳ.-hirèra wánąxgụną?ị̀ra higú ?unihéje nunige ząke wanąxgúninąkje. **217.** e·gi wecgúnije wacdjịgéga, "kúnika, hidekwahára djagú wiágikicèrera duxúrukcaną n*ą́*raxgụkdjèną degi petc.-hitcédjeregi hapáhi minąk.re n*ą*raxgụkdjéną. **218.** nunige hárahuhùcanąk e·gi, kúnika, hi*r*agedjicérekdj*a*nihèną." **219.** "ną, tcụcgánu, epíną," *a*-ánąga nąjíje giji. **220.** wo·rokéwera wakurus.-ánąga e·gi hisatcąke minąk.nąk-gìji hisatcąke nąsura wonọk.-ánąga. **221.** e·gi hitcụcgéra wacdjịgega wo·rokéwera tcowédja, "gíjụje wąkcik.-ho?ị pije, hidekwáraga, wáragicoruxùrukgi de jé·gụ hiránihekdj*a*nèną," *a*-ánąga. **222.** worukéwera tcówahi-èdja gijúje, "hiątc.-hihíwira je·sgéxdjị wa?i-ąginàpcaną." **223.** je·gụ hi-ánąga hagiminąkje. **223a.** "tcụcgánu djagú-hiją nịgíjidèkdje hicera? **224.** e·gi, tcụcgánu, hụkúruxùtc.wire. **225.** hiątc.-hihíwira, hidekwáraga, hiuniwáraga de?e wag*á*nihi?ụgìginą wáganinąkcaną (wagi-haninąkcaną) de?e wąkcík.ho?ị hịkarad*á*ir*a*nihekdj*a*nèną," e-gíji. **226.** waną?ị hominąk.regi kuruxọ́dje de?égi tcąt?ịdjéje dan*í*ra áp.ra tcóxdjị γap nątcawanìsge djeji, tcaxiwíra sanądjéje. **227.** é·gi saniḳ.i hoico·róedja kuruxọ́je, "e·gi, tcụcgánu, hụkúruxutc.wìre!" **228.** gádją de?e wóirakirakùni tcąt?ị djidjéje. **229.** "hidekwáraga hi-úniwaraga wagánihu-hịgìginą hiątc.-hihíwira." **230.** de wahúhiją tcąt?ị djídjeje. **231.** áp.ra tcoxdjị tcaxíwira sanądjéjé wohąp.ra hịrutcáwira e wa?ụ́djeje.

232. gíji hisatcąke nąjíreje, "hitcakó·rowira, hikó·rokehìwira hịkúruhịtctcen*à*winą," é·gi mani-hór*a*ir*a*-ànąga nąsúra honąk.-hiréje kuruhịtc hakírireje. **233.** "ha, kúnika, dé?e wagereréną kidjíre hihéra. **234.** kúnika, epíną e·gi, kúnika, hị*r*agídjicèrekdj*a*nèną hihéra. **234a.** kúnika, mąk.ra, kunika, pịk?ụ́*r*e."

235. é·gi hinąp.re-gìji ząp.ogura tcawáreje e·gi é·dja ?ụkdj*a*né-giji e·dja nąjịdjidjèje. **236.** sániḳ yoiréregi hapáhi djéjige(?) e·gi mąk.ra hokurukís.je e·gi tciédja hagi hoikéwe. **237.** "ha, tcụcgánu, jegụ háną." **238.** "ha, kúnika, epị́."

239. é·gi wacdjịgéga hahí hihinąpje e·gi é·dja híje, tcirop.edja djidjéje e·gi, "meje·gụ́kdj*a*ne-gàdją," hiréje. **240.** é·gi honąjídjega e·dja wakąra háruwąk wakązira hinụk hirakírus e·gi wat?ụ*r*árehije e·gihanątc hirahikárakdjidjèje. **241.** e·gi jige honąjịdjega waką seretc wani-gíji e·gi wat?ụ*r*árewahíji tcicurut?ąp.ra hereréje. **242.** para ząp.ogúra hapáhi wat?ụ́pje sintc.ra yoiréra, síntc.ra wioiréra páhi djịpwahíje. **243.** e·gi sániḳ ho·ratcgéra waką tcóra tcicurut?ąp.ra para hapáhi djịpwahígi, sintc.ra wi-hoiréra pahi djịpwahíje. **244.** e·gi wigícgera

wirusgítc.ra cek?erá herérena e·gi tcírop nąjíkere hinuk hirakírus nąjíje; wąk.ra hoicó·rora honąjíje; waká sep.ra hínuk hirakírus. **244a.** e·gi tci-hojédją wioirédja tcirópra je·gu-higú waką tcóra hinuk-hirakírus nąjíje. **245.** e·gi honąjídjega xąwi-hiją e·dja hanigúje witcirahi-ékdjera wagi?úje e·gi tciáka hat?úrarehije tcira hiroikís hanątc djip.-híje. **246.** e·gi xawí-hiją jigé rusjé tciédja hot?-urarehíje. **247.** hóico·ro-èdja womíc.ra jé·gu djip.hi-gádją sakíric djípje. **248.** jigé-higu hónądjidjèga e·dja xawí-hiją rusjé e·gi tciáka rók.ra hoiratcgédja hot?-urarehíje. **249.** sasgára womíc.ra here djip.-híji.

250. e·gi jigé wająhá-hiją hutc.-há-hiją tciédja hot?úrarehi-giji sanik hoicó·ro e·dja hirá?uni djip.-híji e·gi jigé-higu tcaha-sgá-hiją tcíra hoiratcgédja hira?úni hip.-híje. **251.** je·gu higíji. **252.** tcirópp.-hikèrera cukdjaniké-hiją rohápdji herehíje hąké waxopini cícik howádji hupiníkdjera ewagi?uje. **253.** sánik wioirédja tcirópdjega tcédok.-hiją hokéreje je·gu hi-gíji hokuruxútc-giji tcirók.ra hikiwagíc. koγókje *á*ireną. **254.** harowacíni*r*egi tciáka rok.ra hąbókje *á*ireną.

255. e·gi tcíra tcawakéreje hitcakó·rowahira wakáragukèreje. **256.** "hąhá, hitcakó·rowira je·guháną tcira ha?utcép.-haną." **257.** "hąhá, kunika, nąjinąre nikdj*a*n*á*winą." **258.** wiroikóno-kuje hagédja. **259.** e·gi tcirop.édja djidjéreje. **260.** hąk*á* mąkesgánijc cukdjaniké-hiją hiratcátcac nąji-gíji. **261.** hok*a*w*á*ireje.

262. e·gi hogigíx har*a*ir*á*-anąga hok*a*w*á*irega e·djakíri minąk.-hiréje. **263.** e·gi worák.ra wacdjigéga hiją waregígikdj*a*ne-giji hutc.-híją cukdjok.-híją hakíju. **264.** e·gi witc.ra djasgéxdjinąkgi worák.ra hanątc hogiw*á*irekdj*a*nèje. **265.** e·gi ahúirasàra kaγíga haγíwawąkèga hakaráikiju hicgé je?e wąk.ra hoirekdj*a*neje.

266. é·gi wanióitcge tconi h*a*r*a*ir*a*nihèga hakiri-hok*a*w*a*rèje. **267.** hakíri-hoikàware-giji rora c?ak caracára hi*r*a haréki hídjeje hisagúkere hakíroik*a*w*à*reje. **268.** e·gi wanik har*á*ir*a*nihèga hakíri-hoik*a*w*à*reje áhura soc.rára hicdjaxúra háikip c?ákdji hakíri-hoik*à*w*a*reje. **269.** wacdjigéga hominąk.nąka tcowédja kiridjéreje gíji wag*á*ireje, "hidekwáraga hi-uniwáraga ni*r*atc.-higíji déje·sge *á*ir*a*nihekdj*a*nèną. **270.** tcirók.regi hąp·ra xedéhi wagikónąk.winą. **271.** "hą, hitcakó·rowira, epíną, deje·sge wag*a*nąkcaną. **272.** hidekwahára hiuniwahára wáwa?iąginąpcaną. **273.** e·gi wogírak hahíranihéga wąk.régi here-ánąga mąrégi herera hanątc hadjíreje.

274. wąk.ra djopíwi tconíxdji wá?unihéga e tconi hadjiréra e·gi tcirop.édja hidjóbike djidjéreje hok*a*w*a*irékdjege. **275.** xedédjega tcirópra tcawádjire-gàdją hiwak?óhije nąkéwege. **276.** é·sge dani ruc?ák.wije nąk*a*w*á*irege. **277.** é·gi xonądje-ga tcirópra e wagíruhasje e watcókere hokéweje. **278.** hokewegíji tcirogígix hakiriréje hakirire-gíji tcirop.édja xedédjega kanok.-hánąga (kanok-ha-anąga?). **279.** wéje, "hiniháxdji hominąk.-hacinina de?e-heréną hąp.ogúra. **280.** e·gi jigé mąnidjikéregi siniwagúregi jigé e·dja hinup.rá minąk gi-gíji. **280a.** jige-higú hidan*í*ra hakíju djikéregi wioiréra hominąk.-haniną. **280b.** e·dja kónąkje hidjóp.ra ho·rotcądjéregi hominąk.re e hagi hómikonąkje minąk.regi.

281. e·gi gádjuga hok*a*w*á*djiar*a*ireje. **282.** dji-áka hohidjípje giji é·gi je·gu djinąk.-hireje. **283.** é·gi wąkcík tcon*í*ra hiwa?uwanąk.re je·sgéra djopíwi hąbo-

gúregi djopíwi mínąka wakónąk.-hirèje. **284.** giji wániḳ hikikárak.ga huntc hikikáratc.ga cúḳdjǫ́k hikikáratc.ga waką́ hikikáratc.ga. **285.** hidjóp.ra herejé e je?e higụs.irera hérerekdjanèje.

286. é·gi gádjụga wacdjiǵéga nąjíje *á*ireną, hit?et?é-giji wéje *á*ireną. **287.** "hitcakó·rowira e·gi sdoniwíną hidekwahára hi-uníwahara. **287a.** wąkcik?ị wanądjodjáiṣge ?ụ*ir*égi e·sge wahéną e·gi wąkcik.-ho?ị́*ra* djagú *a*iranihékdjegi waragíǵụsdj*à*wige. **288.** e·sge jé·sge nịgidáwige wahéną. **289.** e·gi djagú roagunąk.re náị*r*ąxgụwì*r*e. **290.** hąp.ogúreginąk.re e hanątc haducdj*a*nehàną." **291.** e·gi nąji-ánąga hit?et?éje *á*ireną hąbogu edja-ànąga. **291a.** "wacdjiǵéga, hitcakó·rohiwira, hidekwahíra, hi-uníwahira wąkcik.-ho?ị*ra* djagú ?ụi*ra*nihekdj*a*-nihèra hiwogiráikdj*a*we é·caną, hąp de?e ha-éwagigìkdj*a*nìhà*w*ina. **292.** djadjáiẋdjị wąkcik.-ho?ị*ra* ?ụi*ra* nihégi." **293.** e·gi hidjóbike *á*ireje djagu ádjega tcowédjadjega hanątc *á*iregi. **294.** hoicíp kiridjehíreje *á*ireną.

295. é·gi wacdjiǵéga jigé nąjíje *á*ireną weje *á*ireną, "hitcakó·rowira, hidekwahára hi-uniwahára deje·sge wiroágiguną je·gúną. **296.** de?e wogụs.-hotcíhiją wa·gi?úną. **297.** djadjáiẋdjị wogụ́s.ra nihégi ke gi*γ*itcpíni nihekdj*a*néną. **298.** hóminąk de?e wa·gi?ụną hiją wąkcik?í rogụ-gíji hóminąk de?e hominá̧ḳdj*a*-nèną."

299. é·gi hąp séretcị wagigụ́s.-hireje wąkcík.nąka e·gi wíra naisawáidja (nąhisawaedja) wira hinąk-gíji horúcdją*r*e xópini ho-éréra heréną. **300.** hak*ará*iregiji hąp.ra hokiwásik hániąk*ará*ireje. **301.** tciróp.nąjịkèrera wikikáwaxawatc hágiak*ará*iregi rokje wowadjáiṣge hąké ka*γ*épeni.

302. "jé·sge e·gi, kúnika, hidekwahara hi-uníwahara e·gi wocgą́-hiją hiwagigụ́s.wira. **303.** hiją pị higíji, kunika, e·gi mianáiḳdjera. **304.** hidekwahára, hi-uniwahára hicdjánira-hoxǫ̀xǫ e·gi tcaw*á*iregi waną?ị́ra hąké gipíni ?ụ-*í*rekdjanèna é·sge wąk.regi tcu hagí mianągikdj*a*nèną. **305.** hiją pịhi-gíji wocgą́-hiją hịwagigụs.wira. **306.** kúnika, hụkuruxútc.re, de je·sgekdj*a*néną; hą, kúnika, róra-hụkuruxùtc.re." **307.** hotcịtcíxdjịnịk.-hìją de djejé. **307a.** hijok?i?ụra wągawéwiną pịhi-gíji de jé·sgekdjaneje. **308.** e·gi jigé hinụp.óhǫ*r*a hụkuruxútc.-re," eje. **308a.** wąk-hisgedjàxdją djeje. **309.** hidaníhǫ*r*a, "jige, kunika, hụkuruxútc.re," eje. **309a.** wąkcik.-ho?ị́ra kisák.ra haixaidjéje nądjúra hokiwásik haréki sep.-hokihìhịpje. **310.** hidjop.óhǫra kuruxútc-gadją wąk.régi hex.wokánąk.nìsge jé·sge-ádjeje nądjúra sgáxdjị hisagụ́*r*a hani gikírikiridjèje hąp.ogúra hapáhi. **311.** "hą, kúnika, hidékwahara wéwiną woicgụ́*r*a pịhi-gíji de je·sgekdj*a*-nena."

312. "hąhą́, tcụgánu, hidékwaragàcaną hąké hicaną jé·sge-ha-hir*a*nịkdj*a*nèną hi-uníwaraga hicge de je·sge-ha-hirek-dj*a*nèną. **313.** hiją́ wewíną pịhi-gíji," *a*-ánąga. **313a.** "hụkuruxútc.re," eje e·gi ruxúrutc-gadją hinụ́k watcédjiník.-hiją nądjúra jé·gụ hi?ínisge-hànąkje." **314.** "epíną, kúnika, hi-uniwahára wawá?ịąginąpcaną. **315.** hinụp.óhǫ*r*a, tcụcgánu, hụkuruxútc.re," e-gíji. **316.** horuxutc-gádją hinụk hokisák.edjerèje e-gíji nądjúra tcówanątc s?óną je·sge-hánąkje. **317.** "ha, kúnika, epíną de jé·sge wagéną. **318.** hidjop.óhǫ*r*a, tcụcgánu, hụkuruxútc.re," e-gíji. **319.** horuxutc-gádją. **319a.** de?e nądjúnịk.ra daxékdjị tcámokǫzì*r*a, nądjúnik.ra hojúnịk pa*γ*útc wigícdjanịk.nisgenąkje, nąraho?ị*γ*íwira, hódac?ụk do*γ*íra hokere-ánąga gikírikirinąkje. **319b.** "hąhą́,

kunika, déje·gụ wagéną hi̧ragídjicèrekdje hihéra. **320.** hidekwáhára hi-uniwahára djagú wiroakaragúną heréną. **321.** wáwa?iąginàpcaną." **322.** jé·gụ.

2. ENGLISH TRANSLATION

1. Our father, on what must he have been sitting (when) he came to consciousness? 2. Then his tears flowed (and) he wept. 3. Not long did he think, not anything did he see, not anything was there anywhere. 4. On what he thought he must have been sitting, from that seat, he took something. 5. From that which he took, (from a little piece of it) he made this world.

6. Then, from what he was sitting on, he sent (the piece of earth). 7. He looked at his own. 8. Similar to the earth it became. 9. Yet not anything grew upon it; without covering it was. 10. And not quiet the earth it became (but) turning it was. 11. "Well, if I do this, quiet it will become," so he thought. 12. Then he made hair for it. 13. From what he sat on he took some grass and made hair for it. 14. Toward the earth he sent it. 15. Thus he did and then looked at his own, yet it was not quiet but still was turning, so, therefore, "This way I shall do," again he thought. 16. Then he took a tree and sent it toward the earth and once more he looked at his own. 17. Yet it was still that way still it was turning. 18. Then he sent four brothers. 19. He placed one in the east, (one) in the north, (one) in the west and finally he placed one in the south. 20. Thereupon he looked at his creation but still it was the same, still it was turning.

21. "Perhaps in this manner it will become quiet," he thought and so he did (the following). 22. He created four names, four waterspirits. 23. Down below he thrust them and, therefore, they are called island-anchorers (lit. island-quiet-makers). 24. Then he scattered the female spirit over the earth, by which are meant rocks. 25. Then he looked at his creation and this earth had become quiet. 26. These rocks pierced the whole length of the earth and, because he had done this, therefore only their heads remained uncovered. 27. Then he looked at his creation, his own, and there it lay quiet. 29. No clouds were there anywhere and the light (day) was without motion; spiderwebs only were spreading across (going past), were floating by.

29. Now as many as walkers-upon-light there were to be, they were to roam the sky that we behold. 30. They meant the birds. 31. Then there were to be, on earth, the four-legged walkers; there they were to be and thus we were to call them. 32. Lodges here and there he put them in under the earth, here and there he placed (these lodges). 33. Then he created as many insects as there were to be on earth. 34. Then, at the end of his thinking, human-beings, us, he created and thus not even to insects were we equal; we were the least of all. 35. And now, indeed, at what he had created, at his own he looked. 36. He was pleased with his own and so he sat there happy in mind.

37. He was proud of us. 38. And so, again, he looked at his creation, at what he had created. 39. Not equal he had made the human beings and they (the other created evil beings) were about to destroy them.

40. Then he made a male being, one just like us, that kind he made. 41. When

he finished he gave him a name, he called him Trickster. 42. "Listen Trickster, you are to go to the earth. 43. Indeed, pitiable in every respect, have I made them, at the end of my thoughts, I created these human lives. 44. My creation (these others) will injure, so do you, Trickster, repair it (for me)."

45. Thereupon he sent him to the earth. 46. To the earth he came, but what he had told him to do, that he did not do. 47. He just wandered over the earth and accomplished nothing. 48. Just like a small child one sees crawling about, that is what he was like. 49. Quite truly he amounted to nothing. 50. He whom Earthmaker had sent amounted to nothing. 51. They saw just his anus. 52. He accomplished no good and injured (Earthmaker's) creation so Earthmaker took him and brought him back. 53. To the right of where he sat there he sat (Trickster) down.

54. Then another one (Earthmaker) created and, when he finished him, he called him Turtle. 55. "At the end of my thinking, I created the two-legged walkers and (these others) are about to destroy them. 56. You are to repair this earth." 57. Turtle was ready and (Earthmaker) gave him a knife. 58. When he came to the earth (Turtle), however, engaged in warfare. 59. He did not look after (Earthmaker's) creation; emphatically, he did not look after it for him, so (Earthmaker) took him back. 59a. When he took him back, the second one, he put him near the other side, to his right.

60. Then (Earthmaker) made the third one and, when he finished him, he gave him a name and called him Bladder. 61. "To the earth you are now to go. 62. Truly, at the end of my thinking, most pitiable, I created the two-legged walkers. 63. (These others) are now about to put an end to them. 64. You are now going to remedy that; with all your stength do that!" 64a. When (Bladder) came to the earth he created twenty men; he made them all his younger brothers and he and they erected a long lodge. 65. Then they all started around the island, for its whole length, and his younger brothers were killed. 66. Thus did he spoil his own enterprise for himself. 67. He did not take care of the work for which his father had sent him and so (Earthmaker) took him back and placed him on the right, to the other side of himself.

68. Then, again, a fourth one, (Earthmaker) created and, when he finished him, he named him Wears-human-head-as-earrings, thus he called him.

69. Then he created a fifth and last one, Hare, his body just like ours. 70. "The last one I will have made. 71 With all your stength, try, Hare; try with all your strength (to accomplish this)!"

72. The fourth one, He-who-wears-human-heads-as-earrings, failed and consequently (Earthmaker) took him back.

73. Hare was the last one (created). 74. (Throughout) Earthmaker, our father, had used only his thoughts for whatever he created. 75. "Hare, just as I am doing, in such fashion you also must act. 76. Try with all your strength. 77. If (these others) spoil my creation for me the earth will not be (a) good (place). 78. This life and light, will not be good." 79. In such manner did (Earthmaker) encourage him, thus did he speak to him. 80. "So try and overcome (these others)!"

81. In such fashion did (Earthmaker) send Hare to the earth. 82. Hare started to come to the earth. 83. "(My) brothers acted in this manner and they failed," Hare said (to himself). 84. So he came as far as where an oval lodge stood. 85. There, from that lodge, a young girl emerged and walked on. 86. She carried a small pail and walked towards the water. 87. "In this way (as I am about to do) they (the other four) were not able to act," he said. 88. That girl's body he entered and there (in her womb) he was to become a human being; for that reason he sat there, sat in her womb. 89. Nevertheless he heard them (the human beings) weeping.

90. He heard them weeping. 91. "My father sent me to bring them counsel and here, for this long time, I have been sitting! 92. Weeping, shrieking, he heard them (as) he sat there. 93. "(So) long have I been sitting here that finally they (the evil ones) will put an end to them (the human beings)!" 94. Seven months it had been as he spoke thus and, finally, it was over and he emerged; he came through an opening. 95. Not four days (elapsed) and (the young girl) died.

96. He went out of the lodge in which they lived at night and wandered about. 96a. Within that little lodge, whenever he walked about, he spread light within it. 97. When daylight came, he became quiet it is said. 98. When the sun went down he went out (again) and travelled over the full extent of our grandmother, all over her he wandered. 99. Then, early, before sunrise, he came in (the lodge) and was quiet. 100. Throughout the day he kept thinking of the work he had to do. 101. Then, for the third time, again he went out and around half of the whole length of the earth he wandered. 101a. Then all the evil spirits that were becoming wild in their actions, all these he made quiet; not for a second time did any of them come to life, not twice. 102. He did this thinking that they might kill one of his uncles and aunts. 103. Then, when daylight came, he walked towards the lodge and his heart felt good. 104. He walked toward the lodge and he entered the lodge. 105. All day he sat in the lodge, thinking and, when the sun went down, he left again.

106. Then he traversed our grandmother, throughout her whole length, (going) to its rim and the evil spirits he came upon, as many as there were, all he killed. 107. Then, about daylight, he went above, to the sky, and all the evil birds existing there, "Kox!", he pursued them. 108. He drove them all together toward the west and put an end to all of them, they say.

109. Then, very early in the morning, he walked toward the lodge and his thoughts and his mind felt very good. 110. "What my father sent me for I have accomplished. 111. My uncles and my aunts will now possess an extremely good life, the same kind of life as my own it will be," so he thought. 112. Thereupon he entered the lodge.

113. "Listen, grandmother; grandmother, the work my father sent me to do, I have accomplished. 113a. To put this creation in order again, that he sent me to do and all that I have accomplished. 113b. The life of my uncles and my aunts will now be the same as my own."

114. "But, grandson, how can you (make) the life of your uncles the same as

yours; how can you (do it)? 114a. It is not so. 115. As our father created (their lives), only thus can it be, no different can it be made."

116. "Grandmother must be related to (those I killed) and therefore she must not like that I killed them," so he thought.

117. "No, no, grandson, that is not what I am thinking of, why I am saying this. 118. Grandson, our father created the body so that it would crumble, for, otherwise, they (people) would cause one another to fall short of food and, therefore, it is that he created them so that they would have this crumbling. 119. They would crowd each other on earth otherwise and, therefore, he arranged that they might have a place to die in."

120. Yet, emphatically, Hare did not like this. 121. "Clearly, grandmother does not like (what I have done); they must be related to her," so he thought. 121a. "She is taking their (the evil spirits') part," so he thought.

122. "No, no, grandson, it is not so. 123. For the time being your heart is sore. 124. But, truly, your uncles and your aunts will obtain a full measure of life; they will reach right up to the limit of their (allotted) age," thus she spoke.

125. "Grandson, get up now and your uncles and your aunts they will follow me forever. 126. Now, grandson, I will follow you. 127. Try with all your strength, grandson, the man that you are, not to look back (at me)!"

128. So around the earth they started. 129. "Grandmother has forbidden (me) to look back and (I wonder) why she said it," so (Hare) was thinking. 129a. Then, just the least little bit, he looked back. 130. Instantaneously, the place from which he had started caved in.

131. "Grandson, O what a pity, what a pity! 131a. A (grown-up) man (I thought) you were and so something to be in control of, I had spurred you on greatly (to obtain)! 132. But now, grandson, this very thing (death) I cannot take it back." 133. This falling-in, death, she meant, it is said.

134. Around (the earth) they travelled, travelled to the rim, to the fire, it is said. 135. They made (the fire) join so that (man) would attain to the end (of his allotted age). 136. "Grandmother had said it is forbidden to look back, yet I have already thought (of looking back). 137. Still, in spite of everything, I have already made up my mind that only when the lives of my uncles and my aunts are like mine, will I be happy." 138. Then he went out of the lodge.

139. He travelled toward the west, to the west it was he went until he reached a lodge and this he entered. 140. There, opposite (the entrance) sat (someone). 141. What (Hare) had come for he (the occupant) knew, it is said. 142. "Greetings, Hare, I will not say anything to you; yet if the one ahead of me wishes to say anything, let him say it." 143. Then (Hare) got ready to arise; he greeted him and went out and proceeded to the north. 144. When he got there he entered the lodge and opposite (the entrance) sat (the occupant). 145. Then this one said to him, "Hare what you have come for I know but, nevertheless, I will not say anything to you. 145a. However if, instead of me, the one ahead wishes to say anything, let him say it." 146. Thereupon (Hare) gave the greeting and left, travelling toward the west. 147. Even then he did not think anything (of their refusals). 147a. "I shall accomplish it!" he thought as he

walked on. 148. When he came to the lodge he entered it and opposite (the entrance) sat (the occupant). 149. "Hare, what you have come for I think I know but I will say nothing to you; the one ahead is the person to say what is to be said to you." 150. (Hare) gave the greeting and went out, proceeding to the fourth lodge toward the south which he entered; there opposite (the entrance) sat (the occupant). 151. "Hare, what you have come for I know but, if even those three ahead of me had nothing to say to you, how can I, the last one, say anything to you?"

152. Then he (Hare) gave the greeting and went out, starting back for (his) lodge and, weeping as he walked on, so it is said. 153. "My uncles and my aunts, they, however, should not have to fall to pieces (to die)!"

154. "To all beings, death will be theirs," he thought. 155. First, the trees, they will die, he thought and so he cast his mind upon them and they began to fall in; then upon the precipices he threw his mind and they began to crumble; the precipices and the rocks, upon them he cast his mind and they became powdered; under the earth he cast his mind and all those living there began to kick out and then remained quiet; up above he cast his mind and the birds there began to drop precipitously.

156. Thereupon, so it is said, (Hare) entered the lodge, took his blanket, and lay within it, weeping, so it is said. 157. Then he thought, "There will not be enough place for us here on earth; even the earth, in some spots, not good it is."

158. "Try to have the news (of Hare's plight) reach our father. 158. They (the evil ones) will try to end us. 159. Hare is truly not feeling well." 160. So they made the news reach him. 161. Then (Earthmaker) spoke to the first being he had created, "Hare is not feeling good; you must go after him." 162. Toward the earth he came (and said), "Hare, I have come here for you to come back with me." 163. (Hare) did not answer him; he did not even touch the blanket for him; so this being returned. 164. Again (Earthmaker) spoke, to the second one (he had created), "You are to go after Hare and bring him back here; try very hard, for he is not feeling well." 165. When he came to him (he said), "Hare, I have come after you to go back with us", but (Hare) did not come and he said nothing whatsovever. 167. "Hare, you are to go after, for he is not feeling well," (Earthmaker said to the third one he had created). 168. When this one came (he said), "Hare, I have come for you and you are to go home with us." 169. But (Hare) failed entirely even to answer him.

170. Quite truly Hare was not feeling well so to the fourth one (Earthmaker) spoke, "You are to go after Hare and you are definitely to bring him back. 170a. Try with all your power (to accomplish this)." 171. "No matter how obstinately he behaves to the contrary, I shall bring him back with me," (said the fourth one). 172. So this one started and when he arrived here, (he said), "Hare, for a very, very long time your heart has now been sore, so let us go home; get up!"

173. Then he took him back, it is said, to Earthmaker he took him; up above he took him, it is said. 174. Yet he did not take him to Earthmaker directly. 175. He took him to the lodge opposite Earthmaker's where the chief of the

Thunders lived. 176. Below, near the chief of the Thunders, they sat him there. 177. Now in front of the chief of the Thunders, there was a dirt-mound and on it lay a small war-club, one side of which had been painted red, made so by the chief of the Thunders. 178. (The chief) took hold of this little war-club and shook it lightly. 179. Yet so mighty was the noise it made that Hare got frightened and almost ran away; so frighted did it make him, so it is said. 180. The thoughts that had made him feel unhappy, those, (the shakings of the war-club) cast away from him. 181. After that they (the spirits) made his mind whole.

182. And now, they brought him to Earthmaker; took him and had him enter in (the lodge). 183. "Hare, a very, very long time was it that your heart must have been sore; for your uncles and your aunts, your heart must have indeed been sore. 184. Now they will be able to do something to improve their lives, for you are to take back to them a teaching and a way of life. 185. "Look at this," he said to (Hare) and pointed to the south side. 185a. And there lay a long lodge; this he looked at. 186. "Old people, their heads a complete mass of white, thus it will be. 187. Your uncles and your aunts are being very noisy. 187a. Look yonder and lest (some evil one) do mischief to them (human beings), I am placing no (evil spirit) there." 188. He pointed at the evil spirits, for (of these) he was speaking. 189. "Now, when you return (to earth), a (rite) you will establish for them (human beings). 190. Not alone will you do it, but together with your friends will you establish it." 190a. Trickster, Turtle, Bladder, He-who-wears-heads-as-earrings, these he meant. 191. "Your grandmother will also help you. 191a. Then, if any of your uncles and aunts does well, he can come back (on earth). 192. I will always keep the door open. 193. When a person comes back here (after death), wherever he wishes to come to life again, that he can accomplish for himself; he can return there (anythere on earth) or, again, he can join whichever of the various spirits he desires or, again, if he wishes to go and be below the earth (he can)." 193a. Thus did he (Earthmaker) do for him (Hare).

194. Then Hare started for the earth and returned to his grandmother (and said), "Grandmother, what I have been trying to get for my uncles and my aunts, that I have brought back with me." 195. "Grandson, how could you obtain that? 195a. Would that their lives were equal to ours! But the creation as (Earthmaker) created it, so it is." 196. "Grandmother, I tell you their lives, the lives of my uncles, (how long it is to be) that they shall choose for themselves and, grandmother, you are going to help me." 197. "All right, grandson, it is good," and she thanked him, so it is said.

198. "Now when the (appointed) day arrives, my friend, Trickster, he will come," so (Hare) thought. 199. He wrapped up the drum and started up the songs. 200. Then Trickster came in suddenly. 201. "That you would come I merely thought, yet because (of that thought) you came." 202. "Yes, indeed, my friend, I knew you had that thought and, consequently, I came." 203. There, all night, they talked to one another but in whispers, so it is said.

204. Then their grandmother took her handwork and sat backwards to them. 205. (She said to herself), "He did this alone, yet he almost ruined the earth.

206. Now if, with these others, he accomplishes this, it will indeed be wonderful," so she thought. 207. She was thoroughly frightened.

208. Now, toward daybreak, the two went out together (Trickster and Hare) and out there in the wilderness they sat holding counsel about what they were to do. 209. Holding counsel they were, all day out there in the wilderness to which they had gone. 210. Then they got back (?) and arrived at the lodge, entered it and sat down. 211. "My friend, Turtle, is going to come (Hare) thought and, instantaneously, Turtle came. 212. "I knew, friend, that you would come, therefore you came." 213. "Yes, indeed, I knew your thought and, because of it, I came." 214. Then Bladder came, came because (Hare) had had that thought, for that reason he came. 215. Then He-who-wears-human-heads-as earrings came, came because (Hare) had that thought.

216. Their grandmother kept on listening to them but she could not understand. 217. Finally Hare spoke, "Grandmother, what I have been trying to obtain for my uncles and for you, I have accomplished and you are now going to hear about it, so sit here by the fireplace that you may hear about it. 218. But you are anxious about it; indeed, grandmother, you too are going to be of help to them." 219. "Indeed, grandson, that is good," she said and thereupon got up. 220. She took her work and then the five of them sat down together and she laid her hands upon the heads of the five. 221. Now, in front of her nephew, Hare, she put her work and said, "Your uncles will live well if you obtain this for them and if they continue forever to act in this way." 222. She put her work in front of (Hare), "In this fashion do I thank our father," (she said). 223. Then she did this; she went to the back (of the lodge) and sat down. 223a. "Grandson, what kind of help do you ask from me? 224. Well, grandson, look at me. 225. Our father let me bring this for your uncles and your aunts; I have that for them with which they will always be in a position to ask life for themselves," thus she spoke. 226. She opened that part (of her body) where her heart was and there, fully visible, were the leaves of the tobacco plant; very green and like an ear was the blossom, white it was. 227. Then she opened the right side of her body (and said), "Grandson, look at me." 228. There, unexpectedly, it became visible. 229. "Our father let me bring this for your uncles and your aunts." 230. There a stalk became visible. 231. The leaves were very green, the tassels white; they were the ears of corn that we eat.

232. Then the five of them stood up (saying), "My friends, let us greet our grandmother," and so they walked up to her and laid their hands on her head and, greeting them, walked around (the lodge). 233. "Well, grandmother, this is what I meant when I spoke of your being of help," (said Hare). 234. "Grandmother, it is good and you are going to be of help. 234a. Grandmother, you may now close up your breasts."

235. Then she went out, going towards the west; there she was about to do something; there she stood still. 236. Standing, there, facing the west, she closed her breasts and went into the lodge. 237. "Well, grandson, thus have I done." 238. "Indeed, grandmother, it is good."

239. Then Hare went on in and there, at the door, he stood thinking, "This way it will be." 240. Thereupon, where he stood, he threw eight, yellow female snakes, twined together, over there and they all locked themselves one upon the other. 241. Then, again, where he stood, he held some long snakes and threw them there; the lodge side-poles they were. 242. He put their heads toward the east and their tails toward the west. 234. The lodge side-poles on the left, here he put the heads of blue snakes facing (the east), the tails to face the west. 244. The strings with which he tied these side-poles together were rattlesnakes and at the door-entrance, there he had some coiled female snakes stand up vertically, and, on the right, he placed some black male and also some female snakes. 244a. Then, at the (other) end of the lodge, in the west, there he also made the door-entrances of blue female snakes, stood them (the snakes) up, erect. 245. Then a grassy-mass to place over (us), that he brought forth so that we might live under it, and (all this) was thrown over the lodge so that it became wrapped up entirely. 246. Then he took another grassy-mass and threw it into the lodge. 247. On the right side (of the lodge), stretched out, he placed it and it became a striped matting. 248. Then, from where he stood, he took a grassy-mass and inside, on the left, he threw it. 249. White mats they were, spread out (which) he had made.

250. Then a bear-skin, a hide, he threw into the lodge and he made it extend along the right side for the whole length; and then, again, a white deerskin, he made extend throughout the lodge, on the left side, for the whole length. 251. Thus he acted. 252. At the (east) door-entrance he placed a real lion, doing this so that no evil spirits could come in. 253. At the door-entrance of the west end, he placed a buffalo bull. 254. After he had done all this he looked there and, inside the lodge, he heard (these animals) squeeking and bellowing, it is said.

255. Then he (Hare) started for the lodge, after he had gone to get his friends. 256. "Greetings, my friends, I am through; the lodge I have completed. 257. Grandmother, get up for we are now going to enter it." 258. (Grandmother) followed them, staying in the rear. 259. Now they had come to the door-entrance. 260. Certainly not unterrifying did the lion stand there snapping his teeth. 261. Then they entered.

262. They walked around (the lodge) and, when they had come back to the place at which they entered, there they sat down. 263. Now Hare was about to assign the work for the messengers-announcers, (first) a bear and a wolf (to go along) with the bear. 264. Along the whole length of the island, everywhere, these messenger-announcers were to go. 265. Then (as messenger-announcers he appointed) the one-with-wings, the crow and a shrieking-crow (to go along) with him to visit all those above.

266. Then the animals (messenger-announcers) that had first started came back. 267. When they returned their bodies were old and they were naked; they had just a few hairs (on their head) and they came back (leaning) on staffs. 268. The birds that had gone forth, when they came back, their wings were worn out, their eyebrows were overlapping and they came back very old indeed. 269. They came and stood in front of where Hare was sitting and they said to him,

"Your uncles and your aunts, when they mention our name, thus will they speak forever. 270. Within the lodge we have placed quantities of light-and-life for them." 271. "Well, my friends, it is good; this is how I meant (you to act). 272. I express my thanks to you in behalf of my uncles and my aunts." 273. Then the messenger-announcers who had been above and those who had been on the earth, they all came.

274. The four men he had made, they were the first to come and they all stood there, all four of them, ready to go into (the lodge). 275. The oldest one started for the door-entrance but he almost immediately turned back for he was afraid (to enter). 276. For the same reason three of them (the first and the next two) failed, because he was afraid. 277. Then the youngest opened the door-entrance for them and he led them and they went in. 278. Then he and the others went in; around the lodge they walked and then, when they got back to the door-entrance, (Hare) placed the oldest one there. 279. He said to him, "My older brother, this is to be your seat, this one here, the east one." 280. Then he (Hare) started to walk (around the lodge) and (Hare) made the second one sit in the north. 280a. Then, again, (Hare) started with the third one and had him have his seat in the south and in it, his own, he, too, sat down.

281. After this (the others who were to be there) began to come in. 282. To that lodge they arrived, entered, and, having come, they sat (in their proper places). 283. After this it was that the Indians first began to come in and were made to occupy the four seats from the east (to the south). 284. Then came the bird clan (people), then the bear clan, the wolf clan, the snake clan. 285. The fourth (person), he it was they were to teach (the ceremony).

286. Now Hare arose, it is said, and, speaking, he said the following, it is said. 287. "It was a pitiable life my uncles and my aunts were leading and, therefore, I have gathered you all together here so that you can teach them what it is they should say from now on (to obtain) life. 288. And, so, for that reason, I am asking you (for this), I am speaking (to you). 289. Now you have heard what I want. 290. I leave the rest to the one who sits in the east." 291. Then this one, the one in the east arose and spoke (as follows), it is said. 291a. The uncles and aunts of Hare are to be told what they are to do from now on (to obtain) life, (the life) about which we have only today spoken-and-discoursed. 292. They are to do this as long as their life (lasts), from now on. 293. All four of them (those in the four seats) made the same speeches as the one ahead, so it is said. 294. Each one returned (to his seat) then, it is said.

295. Thereupon Hare got up again, it is said, and spoke, it is said, thus: "My friends, for my uncles and my aunts, it is just this that I have been desiring. 296. I have created this council-lodge for them. 297. As long as this creation-lodge exists they will behave in this fashion and it will be invulnerable. 298. I have created this seat so that if anyone wishes to obtain life he will be able to sit in this seat."

299. There, the whole long day, they taught the people how (to obtain life) and only when the sun had reached to the top of the trees, when the time for terminating (had come), did the spirits disperse. 300. When they left for their homes

they took with them half of the light-and-life. 301. They rubbed against the door-entrance posts as they went out and pushed these deep down (into the earth) so that they would never be able to collapse.

302. (Then Hare arose and spoke), "Grandmother, for my uncles and my aunts, we have just performed a ceremony and have taught them (what to do). 303. If a person behaves virtuously, grandmother, here I will sit (to initiate him). 304. (To this place), here they (shall) come, my uncles and my aunts, tears dropping from their eyes, their hearts made unhappy; and, for that reason, I will go up above and sit down. 305. If anyone thus behaves virtuously, (he will have) this ceremony which we have instituted for him (as reward). 306. And now, grandmother, look at me for this way it is to be; grandmother, I say, do you look upon my body. 307. There stood a very young boy. 307a. "Now, if anyone repeats (what has been done in this ceremony) and takes cognizance of us (spirits) if, moreover, he is virtuous, thus it shall be. 308. And, now, once again, for the second time, look upon me," (Hare) said. 308a. A man, full-grown, in his maturity, stood there. 309. "Now, once more, for a third time, grandmother, look at me," (Hare) said. 309a. There stood a(man) past middle age, his hair half and half mixed with black. 310. Then, for the fourth time, (grandmother) looked at him and he stood there wearing a swan as a covering above (i.e. on his head), his hair was very white and he (leaned) tremblingly on a staff, facing the east. 311. "Thus, grandmother, if any of my uncles makes up his mind (to give) the ceremony and, if he has behaved virtuously, thus, in this way, it will be."

312. "Hearken, grandson, not only your uncles will be able to attain this but your aunts, they too, will be able to attain it. 313. Every one (of your aunts) if she leads a virtuous life (can attain it)," (grandmother) said. 313a. "Look at me," she said, and when (Hare) looked at her, there stood a very young woman, her hair having the shining appearance of a shawl. 314. "It is good, grandmother, I extend thanks to you, for my aunts." 315. Then, for the second time, she said, "Grandson, look at me." 316. (Hare) looked at her and there stood a woman (past) middle age and her hair was almost gray, thus it was. 317. "Indeed, grandmother, it is good; just that is what I meant." 318. "For the fourth time, now, grandson, look at me," she said. 319. (Hare) looked at her. 319a. Her hair appeared dried up, the little hair that she had; there was a hollow (in the nape of her neck) and she stood there resembling a duck looking at the sun, her chin like a wooden poker burnt short, and she trembled (with age). 319b. "Yes, indeed, grandmother, this is how I meant it to be; how I wished you to be of help to me. 320. What I wished for my uncles and my aunts here it is accomplished. 321. I am truly thankful." 322. It is finished.

VERSION 2

THE ORIGIN MYTH OF THE MEDICINE RITE

1. Winnebago..... 19
2. English translation..... 37

1. WINNEBAGO

PART I

[**1.** mą?ǘra mą tcekdjǐra mą?ǘra e·djanąkcaną; e haminąkcaną. **2.** é·gi-hínup.ra má?ąga jeé hicgé wakdjąkága e·djanąkcaną tcí-hiją hiánąga é·dja hąp.ra himínąk kanąkcáną. **3.** é·gi hidanína ma?ąga hicgé jee ketcúgega e·djanąkcaną e haminąk.nąkcàną. **4.** é·gi é·dja tcíra gikanąk.-ánąga hap.ra himínąk kanąk-caną é·dja hirukóną kanąkcáną. **5.** é·gi mą hidjóp.ra ?ągíji jeécge hitcącgé gikarátc.era hicgé jee haminąk.nąkje tcíra é·dja gikanąk.-ánąga é·dja hąp.ra himinąk kanákje hicgé jee e-hirukónak (hirukóno-nak?) gigíje.]

6. é·gi wąk.regi wąk.-híja wáną'ìkàraperesgìji. **7.** é·gi djagu-hámìk.hirèsge jé·sge-ak?ą wáną?ìkaraperèsge. **8.** "e·gi djasge-hiánąga?" dee wa?ą mąkáni hiréje giji.ya.-nątc.-hokidjąje hicdjáni-haxòje. **9.** é·gi wa?ąjé a sániḳ hoicórora hakaraniḡùje é·gi a saniḳ.édja hakáraniḡùje. **10.** hu sániḳ hoicorora hakára-niḡùje hu saniḳ-édja hakáraniḡuje.

11. "é·ge wa?ąjé dedjasge hagíji piragúni?" hirejé. **12.** wa?ąjé rohí saniḳ hoicóro-èdja rusjé rohi-édja rora niḡé kurus.-ánąga ruzízikdjirèje gishi-ánąga hominąk.nąka wąk.cíkdja hinąk.gigíji. **13.** giji (?) wadjádjinąkje háp.ra kara-piésge jesge-hadjidjéje. **14.** é·gi tcekdjǐra hąp.-hogurégi horuxutc.-réhije é·sge hąp.ra hiánąga cibre hadjáje hąke wająhiją hadjaníje. **15.** é·gi yowucgúregi sániḳ jé·sge hóruxutc.rehìje háp.ra hiácibre hadjáje. **16.** é·gi sániḳ yoiréregi hóruxutc.-rehìje [horuxítc.rehije] háp.ra hiácibre hadjáje. **17.** é·gi sánik yorot-cądjéregi horuxitc.rehíje hąp.ra hiácibre hadjajé.

18. é·gi wa?ąjé hominąk.nąka é·dja djasgégi pinąguni hiregí. **19.** wa?ąjé djagu wajá-hiją (waja?iją) ?ǘra pigádją hiregí. **20.** hiregí hominąk.nąka é·dja mąra ?ąje. **20a.** hé·gi jigé ?ąje mąra nup.-hiwíje é·gi danína. **21.** jigé ?ąje mąra daníje hidjóp.ra ?ągiji wa?ąjé e·caną worúdjis hije. **21a.** poropóro hije waporok.-ánąga poropóro-hiànąga cak.-hoxéde hiranąt?áp hihihíje. **22.** e·gi djasge-hánąk.re jé·gą kirínąk hinúnige.

23. hąké gise-minąk.níje (gisége-) howapíni minąkje. **24.** "djásge hagíji giséwenąguni?" hiregíji. **25.** wewiḳe, "gaguhági djasgéxdjinągi?" hirejé. **26.** é·gi wa?ąjé witc.-hirawaséwera djopíwi nąp.órehi-?ą-ànąga. **27.** é·gi djop.íhi witcúp.ra (witc.ra) hadjinąk.wahíje hiją yax.ep.húregi kánąkje hąp.ra himínąk kanąkje. **28.** egí-hiją sániḳ yowucgúniregi hirúp.ra kánąkje hąp.ra sgáxdjì himinąk-gigìje. **29.** e·gí-hiją sániḳ.-wioirerègi kánąkje hąp.ra híminąk-gigìje. **30.** é·gi hiją yorotcądjéregi minąk kánąkje hąp.ra é·caną xedéhi hirukónąkgi-gije. **30a.** jé·jegą hiwi-gądja. **31.** hąké giséwenije.

32. é·gi jigé wa?ụjé e·gi witc.hirásewera djopíwi ?ụje; nąp.órehi hụgé sąxdjąxdjịra djopíwi ?ụje. **32a.** jé·gu hiánąga hąp.-hogúra pahi djịp.wahíje haparaγútcge. **33.** hikorokehíwira wakiruxáraregi e·gi wat?ụ́pje. **34.** jé·gụ hiánąga woruxitc e·sge higụ́ djasge-hánąkra jé·sge-ánąkje. **35.** hąké gisewenije.

36. é·gi jigé wa?ụjé mániką waxopíni djopíwi ?ụje nąp.órehi sądjąxdjịra. **37.** é·gi waktc.exíra djopíwi wot?ąp.nihera hotcakénana wowat?ąpje. **37a.** hąp.-hogúra pahi sịtc.ra haγép wat?ąpje sániką.-wioirèregi, sániką.-haγep.-hùregi para haγep wat?ąpje hikorokehíwira hiwaxíritc wat?ąpje.

38. é·sge hąké hidjaninąkje. **39.** é·gi jigé wa?ujé hominąk.nąka é·dja rosániką hoicoro-édja rus-ánąga ró-edja kurus-ánąga nąp.órehi hinụk xopenína sądjąxdjịją hụge-hiją hinụk.-hirekérus ?ụ́je. **40.** é·gi jé·gu hiánąga girucdją huhíje mą hominąk.-hanąk.wìre here-ánąga. **41.** mą?ụ́ra hominąk.-nąka hatcịdja kisák.ra heregí e·djáxdjị cíbre-hahugìji. **42.** tciwi-gádja nakcáp djikéregi hap.ra tciwí djikéreje. **43.** é·gi hikorokehíwira djasgéxdjịnąk.re mopaséra djanągak-gíji jé·nụga akiwaxúwu djịpje. **44.** é·gi hokúruxutc-gadją. **45.** hąké giséweninąkje, higụ́ djasgégi je·sge-hanąkje.

46. é·gi jigé wągéxdjịnịk.ra (yąge-) sądjąxdjịją, nąp.órehi ?ụ́je a djopíwi-hiją. **47.** é·gi girucdją bohigíji. **48.** tcóhi wák.regi hatcídja inínaka nakcap djikérera. **49.** hatcịdja wa?ụgí é·dja djigádją. **50.** wągéxdjịnịk.ra nąkcáp djikéreje mokí?e, djikéreje hikorokehíwira djasgéganąk.re je·sgéxdjị ná-hokiràtc.ra *r*okisák.re djanąga haju-ák.re jé·sge-hadjịpje. **51.** karapiesgéxdjị ?ábera djasg*a*-herekdjanegíji jé·sge hanątc djịpje. **52.** é·gi horuxitcgadją hokugági je·sge-hanąkje. **53.** é·gi pịkdj*a*néną hiregi. **54.** jigé wa?ụjé hikórokehìwira hịtcáp.ra hinacutc.-híją nąp.órehi ?ụ́je; a djopiwi-híją. **55.** jige hi-ánąga girudją huhíje hatcịdja hadjírega nąkcap.nąk-gìji. **56.** é·dja djigádją nąkcáp djikéreje hikórokehìwira é·gi hajú djịpjé. **57.** hąp.-hinąjịra hokirátc.ra djasgáge.

58. horuxitcgádją giséwenąkje wogụ́s.ra xgicgúni je·sge-ákje kiji (giji?) wogụ́s.ra karáipije. **59.** hikórokehìwira djasgéxdjịnịk.re je·sgéxdjị háp.rahokitcòra jé·sge-hanąkgìji karáipije pónaniγòγo je·sge-hanąkje.

59a. é·gi wa?ụjé mą?ụ́ra gágugi pịra hiregi. **60.** wa?ụjé mąkáx nigé-hirus.-ànąga wąk.-híją. **61.** wąk.nąka ?útcep.-higadja jigé hiánaga hokit?éje gadja. **62.** haké xap.níje wikérek minąkje wewịgádją hąké wanąxgụ́ninak.ra hiperesjé. **63.** wagi?ụ́je nux.opóx.ra hokurukárak.-ànąga é·gi wąkcík.nąka nụx.opóx.ra hogirukárakje gádją wanąxgụdjínąkje. **64.** é·gi hokit?éje jigé gádją hąké xap.níje. **64a.** jigé wewịgádją hiperesjé hąké wadjániną̀k.re. **65.** hicdjasúra hakáraki?ụ-ànąga hicdjasu-édja higíki?oje gadją wádjadjinąkje. **66.** é·gi jigé hokit?eje gadją jigé hąké xap-níje hidha-hopáhi djinąkje nąxgụ́dji núnige, hadjáxdjị núnige hąké hit?eruxuk.nìną hiperesje. **67.** é·gi wagi?ụ́je ira-hokúrusak.-ànąga wąk.nąka íra horusákje giji hit?et?é warapịdjinąkje nunige hąké hit?éruxuruk.nìje gíji hąké wawewị ruxúruk.ninąk.ra hipéresje nątcgéra tcugunínąkje giji. **68.** wagi?ụ́je mąkáx nịgé rus.-ánąga ró-edja nịgé kurus.-ánąga hikirupọ́ną wapórok.-ànąga nątcgé ?ụgigíje. **69.** je je·gụ gádją hokit?égadją epịra *a*kéreje, wanáịcguni hokit?*á*djireje.

70. é·gi m*ą́*ra howáhu gigíje wąk.régi hatcịdja hokisák.ra heregíjiụ é·dja

nąkcapnąkgíji. **71.** é·dja djigádją nąkcapdjikéreje giji hit?é-hokiràtc.ra hikórokehìwira djasgé hajunąk.re, jé·sge hajúdjipje hit?é-hokiratc.ra hanątcíxdji herejé; je jige hije . . .

PART II

72. mą?úra wąkcínąròkera djánąga ?ągíji wąkcik.-ho?-íra hirahíxdji wagúsje wagąsgíji. **73.** hirunąhi hóra wanąxgúje, hora wánąxgągàdją nąwą wanaxgúje gadją. **74.** hinąp.óhąra jigé hora wanąxgúje gadją nąwą wanąxgúje. **75.** hidaníhąra hora wanąxgúje jigé giji djasgegádją hirejé wąk.regi waną?íra mą?úra é·dja hapáhi cageruxáxa nąji wádjeje nunige hąké-hidjà-hogiruxutc.nije. **76.** hidjobóhąra hóra wanąxgągádją de hisgé?xdji γak wádjeje. **77.** mą?ąra é·dja hapáhi waną?ira hisgéxdji wádjeje waną?íra wanądjodjąisgexdji wádjeje.

78. "djasgegádją" hirejé, "hodją wąkcik.-ho?íra hiponacgeni wa·gąscaną yaréra?" **79.** hiregiji wokuruxútcje. **80.** wokuruxutcgádją de hisgéxdji wánąkje; herecgúnina, djánąga wáixgiwanigìji, djánąga waxopíni cicík.ra waréwanigíji, hanątcị mąrégi, wąk.regi, djánąga hirapahígi cak.ra pahígi mąkúhąregi wairecgúnina djánąga mejésge wąga?ąiréje. **81.** "hodacgé tcínąk hịkanąk hiną?ịgíji wągimatcìmịk.irèje. **82.** é·gi warútc hokínihi-nà'ịgi tcíra kurudjís wąginąjíreje gíji. **83.** dejesge hawa?ą hiwadjéje híγak.-hịnąji-ànąga. **84.** mą?úra hịwéwịnąjiànąga hịγak.-hadjégi."

85. hisge wadjéra hipéresje. **86.** de jegągíji hąké wają xgini haníkdjanegàdją hiregíji. **86a.** wogús.ra pịk?ą ną?íje wéwije gadją hipéresje wa?ąjé hominąk.nąka kuhą-edja wąk.-híją tconíxdji nap.órehi ?unihéra kurus.-ánaga. **87.** hidjáira pịk?úje, waną?íra pịgi?úje wąkcik pí hije. **88.** é·gi mąrégi howahu gígikdjanègi hokúje mąnąk.re pị?ą hugigíje. **89.** girucdją huhígi roxgaré-sge (roxgu-hirésge?) huje wáizara γịk minąkje.

90. "hodją, djadjąixdji hadjigúni," hiregí. **91.** mąrégi horuxútc huhigádją. **91a.** kemąkere djikéreje gadją. **92.** waną?íra xáwani djikéreje hipéres kínipcaną mąrégi haxáraxdji-ąk?ą hipéres kinipje giji. **93.** mąnąk.re horadją djiréje gadją hąké wają-hiją hisgéra hiníje. **94.** djagú ?uhunihéra higąhína wanióitcge cicík.nịk djanągáki hocatc.iréje giji. **95.** minąk.-ánąga wawewí djireje gadja; de djagú ?uhunihéra hąké-hisgera hiníra (hąké-hikisge-hinira?) hipéresje.

96. mą?úra hipéresgi wa?ąjé wąk.regi mąxi-hadjanąk.wire é·dja hąp.-híją kanąk.híji hiją hirukánąkgiji. **97.** ketcągéga higdiregi; e·djanąkgi. **98.** kurus.-djikéreje giji. **99.** é·gi pịkarak?úje, rora hąké nịge hot?e gikánąk.nije. **100.** jégą hiánaga wapáhi hani gigíje. **101.** é·gi girucdją huhígi mąrégi djidjegádją. **102.** é·dja rohą bot?éki-ąk.re ?únąk?ą. **103.** é·dja djidjegí dee hocgátc waxdjáwihiją ?únąk hiregi! **104.** "hagotcąk ha?ąąhikdje," hiregíji e·dja-horok?úje gadją gipígi. **105.** higuhína rohi-hanína hirasá hamani ?ąąkgigìji hąké pịníhira hipéresje gíji.

106. mą?úra hipéresje wa?ąjé wacdjigéga kurus.dikara-ánąga regótcakenąedja djinąk.-hi-ánąga hokárakit?éje giji wagejé, "dee hiroák.ra wac?ącerednanèną. **107.** é·gi curuc?akgíji wogús.ra piąk?úkdjanèną," higé-anąga. **108.** é·gi wairecgúnina xedera hatcącanąkgi wawimąk.-hirákje. **109.** hakarajíje. **110.** "hąké

curuxúruk.nigi hąke pịnikdjanéną," higéje. **111.** "tcóni nụpíwi re-hagigíra ru?cak.ireną, hidadjé wa?uádje!" higéje giji. **112.** wąk.regi mą*r*égi tcawa hugi-gígi.

113. wák.regi hugíji wawewíwi huhéje. **113a.** "djasgé hagi pịnąguni?" hirejé gadją. **114.** hiperesjé hinụk.hiwatcábera tcokjị." **115.** tcawahú-hiją hikórokehíwira hadjí udjera-hokéweje gíji. **116.** hokiráciri hominąkgíji gitcgéje gadją. **117.** hóra wąganąxgụ minąkgíji; hahúhu minákje giji. **118.** higụhína wicago-íha gadją hihinąpje. **119.** hihinąp gádją hi?unína kawacéwek djihugíji. **120.** hąké nanié tcụ*r*ahaníje giji.

121. hikórokera hánidjinąk.-àną-ga. **122.** xede karagíje haini-hąkírigi kurus.-ánąga nịkárakere gádją wáịnąpkị hidjá-hokit?u*r*eje giji. **122a.** haini-hąkírira hinụp.óhọ*r*a hąp.-hakírigi kurus.-ánąga nịkarakéreje hikcadjidjéje nąjíje. **123.** hainihakírira hidaníh*o*ra háp.-hakirigadja kurus.-ánaga nịkarakéregadją hit?ékdje nísge djidjedjéje. **124.** wanáicguni karakíjawa djidjedjéje giji. **125.** hidjop.-óhọ*r*a hąp.-hakíri-gadją kurus.-ánąga nịkarakéregadją t?ap kírikara-àną̀ga agédja hagiminąkje. **126.** tcekdjína hit?égiji, "hidék.nịkwahàra, hi?uníni-kwahàra, djásge hinąkje, kúnika?" **127.** éje, "tcụgánu, pị?ụnąkcaną." **128.** hąp djop.óhą tcirógera hakaráixgą-gi hixgọ́*r*a wapakánąk nąjíje. **129.** hóra wąganąxgụ́ nąjígi. **130.** wągiwąxje, "kúnika, hidék.nịkwahàra, hi?uníni̧kwahàra, djagú ?ụ wánąkje?" **131.** "hąhą́, tcụcgánu, hosgé jé·sge *á*irecanùną," éje. **132.** hidjop.óhọ*r*a wągiwąxje giji.

133. é·gi hogirákje, "tcụgánu, hidék.nịkwáraga, hi?uníni̧kwàraga, wanądjo-djąisgenąkje wánąkcaną. **134.** herecgúnina waixgiwanína djánąga wairecgúnina heregí. **135.** jé·nụga wikcákcanąke wanąkcaną. **136.** wąkcik.-ho'i̧*r*a wanądjo-djąisge ?ụ́nąke wanąkcaną. **137.** warútc.-hokíniną́?i̧*r*egàcge, tcíra kurudjísnąke wanąkcaną. **138.** tcínąk kanąk.ireràcge wairecguni (herecgúni?) xedera wimątcị mịk.nąke wanąkcaną." **139.** "kúnika, djagú?ụ s?íredją hąké hị?ụ*r*ágic*à*r*a*ragen*i*?"

140. é·gi gíji hainihąkíri-gi hąp.-hogúregi hapáhi mani-hi*r*éje (maninéje) giji. **141.** é·dja wairecgúnina hiją xedeáki t?éhi gaxje hikorokehíwira é·gi rókci honąsáwa hịp.-híjé. **142.** é·gi kíridjeje é·gi jigé hąp.-hakírigi sanịk wiowucgúni*r*egi hapáhi mani*r*éje giji. **143.** sánịk é·gi herecgúnina hiją xedeáki t?ehi gáxje hikórokehíwira é·gi rokcí honąs*á*w*a* hịp.-híje. **144.** hąké nąkéhura ha*γ*ep pị́ni honąséweje. **145.** é·gi kíridjeje kiridjegádją háinihąkirira hidaníhóra jigé maninéje sánịk yoiréregi hapáhi mani*r*éje giji. **146.** é·dja herecgúni xédera hijąkíji t?éhi gaxje nąkéhura hąké ha*γ*ép pị́ni honąs*a*w*a* hịp.-híje. **147.** é·gi kiridjégiji hidjop.óhọ*r*a haini-hąkírigi yorotcądjéregi hapáhi mani*r*éje e·dja herecgúnina hiją xederákiji jee t?ehi gáxje. **148.** hikorokehíwira e·gi rokcí honąs*á*w*a* hịp.-híje hąké nąkéhura ha*γ*ép pị́ni jé·sg*e*honąs*á*w*a* hịp.-híje.

149. é·gi hikórokehìwira djasgé-hanąkgìji hanątcíxdjị hogígix níwaicacàk.ra jedjąixdjị pa hogiwéje giji. **150.** hikórokehìwira djasgéxdjịnąkgìji hanątcíxdjị hąké nịge nągąc.-hinìje. **151.** herecgúnina djanągakíji hanątcíxdjị honąs*á*w*a* hịp.-híje giji. **152.** é·gi wa?ụjé hąp.-hogúra páhi nągú-hiją gax hịp.-híje. **153.** djop.óhą hówahịp.-hiàną-ga jé·gụ hiánąga é·gi hakdjágidje gádją. **154.** é·gi hikórokera wagéje, "kúnika, hidék.nịk.wahàra, hi?uníni̧kwahàra, gádjụga

wąkcik.-ho?ị yakárakisgikdj*a*negàdją," éje. **155.** "tcụcgák, hisgé wacéną," higegádja. **156.** hikorokéra hokuruxutc-gádją nąkéhura hirorúxoną djikaranąkje giji. **157.** "kunikága nịgécgera hisgé waigánąkcanòną hicgé waną?ị je·sge-ánąk.-nąguni waig*á*nąkcèdjera," hiregíji. **158.** hitcụcge gikarátc.irera waną?ị́*r*a hąké gipịnihíje é·sge djagú-hiją honądjégi kurus.-ánąga sụrútcą mịk hípje (habóhi hịpje). **159.** wawéwịwị mịkje, "tcako! waxopíni warátc.re djanụgágere hanątcíxdjị hot?éra wawikisg*á*irekdjị," hirejé giji gádją.

160. mą?ụ́*r*a wowéwị hadjidjéhije giji djagú ?ụhunihéra jé·sge rucúruk.nunige é·gi wowewị́*r*a djásge hikdjéra hipéresje giji. **161.** hikórokehiwìra wawewị́wị minąkje. **162.** wawogíxede djegádją. **163.** "djagúra.-hìją ?ụga ruxúruk djegádją wajągụ́s.ra wająxédehi higụ́sje.

164. ?ụ́dj*a*?ụ hisgéxdjị wogídekgi, "nịgédegi nihewị́kdjeje, nịgé rogąnaịktcip-dj*a*ne!" (rok-haną-hị-ktcip-?) hiregíji. **165.** ?ụ́dj*a*?ụ djagú wewị́djega jé·sge ruxúrukgi hąké pịnikdj*a*ne-gàdjąhiregíji.

166. wa?ụjé: worokéwere kurus.-ánąga nąp.órehi djiréje. **167.** é·gi nąx.íreje giji kurukék ną?íje wa?ụjé, "tcụcgákdjị-nịk.ra hisgé wac*a*núnige. **168.** wajągụ́s.ra je·sge-hiréną xonohí gụs.-ánąga. **169.** hokitcụ́*r*a e kik?ụ-hirekdj*a*nàre hahí hakínikị*r*ègi. **170.** é·dja jigé wają wánądjodjąisge ?ụ*r*a xedé hirekdj*a*néną je·sge-áwa?ụ. **170a.** mą?ụ́*r*a e jé·sge hina. **170b.** hąké-hoką*r*e tcụ*r*ánigi hahí wanądjodjąisge hirekdj*a*neǵi. **171.** dé je·sge tcąt?ịhána tcụcgákdjinịk.ra, hidék.-nịkwàraga hi?unínịkwàraga, wocgą́-hiją waragígụisdanàre. **172.** dée hąké ruc'ák.ir*a*nikdjanèną, tcụcgákdjinịk.ra. **173.** rakikáwa?ụkdjege wahéną."

174. e é·gi giji nụxáwą horox.itcgádja. **175.** hinụk.ra tcekxedéhu-hiją karapiésge jé·sge-anąkje giji. **176.** hąké kikáwa?ụhìje giji. **177.** hinụp.óhọ*r*a jigé wéje, tcụcgákdjinịk.ra, rakikáwa?ụkdjège wahéra hąké rakikáwa?ụni. **178.** egíji horux.ítcgadją. **179.** hinụk.-hokísak hiragíną jésge-ánąkje hąp.-hogúra pahi. **180.** é·gi tcacéhina hìjąkícaną są-hidjéje je·sg*á*nąkje. **180a.** é·gi hąp.-hogúra pahi horux.-ítcgadją jeje·sge-ánąkje gíji. **180b.** "nịge de wają́-hije," hiregí. **181.** hąké kikáwa?ụnìje. **182.** é·gi jigé wéje, "tcụcgákdjịnịk.ra rakí-kawà?ụkdje wahéra hąké c?úni," egíji. **183.** jigé-horuxútcje gadją. **184.** wąkcík.-ho?ị hiraginąxdjị nądjúra hijąkícaną sep hihíp je·sge-ánąkje giji. **184a.** "wają́-hige wa?ụnąkgíji nịgé de hidjáira tcąt?ị hiégecge," hiregi. **185.** hąké kikáwa?ụnìje giji. **186.** hidjop.óhọ*r*a jigé-higeje, "hitcụcge, rakikáwa?ụ́kdjege wahéra, hąké rakikáwa?ụni," egíji. **186a.** horux.itcgádją hąp.-hogúra páhi gisąsą́nąkje mąkcik.-ho?i híxdjị róra tcakírisge ronísge. **187.** ára danihú harák.nisg*a*nąkje hex.hokánąk.nisge; tcaberácera ax.ocúrujedjàcaną. **187a.** nądjúra jujúk je·sge-ánąkje giji.

188. hitcụcgé gikarádjirera djagú-hiją honąkgiji waxáwa djirehigìji. **189.** mąxi cicík.ra djasgáki hanątcíxdjị howecgúniregi howaxonúną djirehíjigiji. **190.** háp.ra karapiésge djidjehíje waruxgínịkdjị kiridjéhije. **191.** é·gi hikorokéra djop.óhą kúruhịdjakiriji gíji. **192.** hidjop.óhọra kúruhịtc.—hakirigàdją hitcụcgé gikáradjirèra wąkcík.-ho?ị híxdjị hex.-hokánąk.nìsge djéje; róra tcakírisgeronìsge ára danihú harak.nísge djéje. **193.** hąp.-hogúra páhi hirokikánąk.ra hiráp.-rokère gisąsądjeje. **194.** "hąhą́, kúnika, tcako je·sgekdjéną hidék.nịkwahara,

hi?uníṇikwahara, djásge tcąt?íhare. **194a.** hąké ruc?ák.ir*a*ṇikdjanéną, hidék.-ṇikwahara, hi?uniṇikwahàra. **194b.** é·gi nicgé djasgé tcąt?íhare jee hąké ruc?ák.-irànikdj*a*nèną. **195.** wąkcík.-ho?ị jee hi?úi*r*anihekdj*a*nèną."

196. é·gi wa?ụjé waxopíni tci gi?*ú*kdj*a*negìji. **197.** wa?ụjé; tcicúnąjịkèrera harúwọk haṇíkirije. **198.** é·gi hikórokehiwira mąk.ra hąp.-hogúra páhi mąk.-rahónąke hịp.-híje. **199.** anąga é·gi tcicúnajịkérenąka hąp.-hogúra páhi wat?ụ*r*arehije giji hakírukdją kiridjé wahíje. **200.** anąga é·gi tcicúra t?úp.ra-wigicge sák.ra hirasá saṇịk.-yowádją*r*e (saṇịk.wio-) hąp.-hogúra pahi hat?ụ*r*a hohigíji mánịkawaxopíni manąpéra e wigícgera hérekdjinąkje. **201.** é·gi saṇịk.-édja húicge tcóni kikurudíra manąpéra e wigícgera here kírinąk wahíje. **202.** sáṇịk hąké wiówanìdją*r*e, sáṇịk é·dja waką́ sép.ra kcekéra e wigícgera heré djinąkgìji. **203.** hihe wahéną.

204. sáṇịk yowádją*r*e é·gi waką́ séretc.ra, waką́ zíra e wirúsgitc.ra héredjinągíji. **205.** hihe wahéną. **206.** tcíra hi-horọtcá*r*a waką́ tcóra hąp.-hogúra hapáhi t?úpje. **207.** tcírop.nąjịkerera tcóra waką́*r*a hinụk.-hirakírus híjącàną here-wahíje; wąkdjega hoicóro hokéreje. **208.** é·gi nąké xuháp.ra haṇịkíridji-ànąga hąp.-hogúra pahi hat?ú*r*a huhígiji. **209.** háp.ra hiróikiskinip. -híje. **210.** anąga é·gi sáṇịk yoicgúnina wanióitcge hí cep.ra hirunąẃịx djịpje waxopíni homínąk pigí?ụ-gi; sáṇịk yowádją*r*e sáṇịk e·dja wanióitcge hị-sgá jésge hat?ú*r*a huhígi tci sáṇịk hirunąẃịx djịp.-híje waxopíni homínąk, gí?ụgi.

211. é·gi hitcakóro wahíra wakaragigi?ụ-ànąga e wikídjopìwi minąk.ireje; wakdjụkága, ketcụgéga, wacdjịgéga, hikórokehìwira, jejé·nụga hikídjopiwi minąk.ireje. **212.** waxopíni sdohírekdj*a*nègiji.

[First version of episode, lines 213–233.]

213. é·gi wa?ụjé hitcụcge gikarátc.irera wamáni rekdjéra ahúira sá-hiją watcekdjị-hiją jee regígireje. **214.** hínụp.-ra witc-?úgaminąk.ra witc.-hirá-waisewe xedera wamaníkdjera regigíreje. **215.** é·gi jigé hịcep.ra waságerexdjị-hiją, hịcgé sak hipirák.-hije jejé·gụ regíji.

216. hinụp.rá hakíri hoikéwegadją é·gi tci-hokisák.-edja kiridjégiji. **217.** djasgeháranihèra hąké jesge-hakírinije.wapára noruhósdị; honąkícik. nìsge nąké-racaną hiąwazáza; xúra x?ịx?ị je·sge-ádjeje. **219.** wąkcík.ho?ị hixdjị djéje. **220.** é·gi wéje, "wacdjịgé, nicge méjegụ hị*r*adjiránihekdjanèną. **221.** núp.-hihiwìre hiją djasge-hịcdjáre pịhígi hąké rucák.nikdj*a*nèną." **222.** é·gi waịgínąpje. **223.** djop.óhą hohuhí djop.íhike mą-nóx.o rehi-ánąga kisịsịtcje gadją djásge-háranihera jé·sge-hakíridjeje.

[[**216a.** tcekdjína r*a*nihéra hakíri hoikéweje djásge-howànąk.re jé·gụ-howakìri-k*ara*-ànąga. **217a.** djop.óhą nągúra howá hịp.-híje. **218a.** tci-hokisák.-e·dja kiridjéje, c?ákdjị kirijé. **219a.** karapiésge r*a*nihéra. **220a.** caracára mącú*r*a hózere wa?ụdjeje gíji. **221a.** kisịsịtcgadją djasge-áranihère je·sge-ákiri djeje e·gi wéje, "nícge méjegụ hị*r*adjiránihekdjanèną, hidék.nịkwaraga hi?unínik-waraga hija hoki?ú*r*a pihígi; hijá wewíną pịhígi. **222a.** wąkcík.ho?i djasgé hịcdjare hąké rucák.niràṇikdj*a*nèną," éje. **223a.** waịgínąpje hitcụcgé gika-rátc.irera.]]

224. é·gi hidanína r*a*nihéra mąkúhą*r*egi hụgé djánąga waxopíni pị*r*a kiji djánąga hamaṇíkdjera ranihéra hakíri hoikéweje djasgé-haranihèra hąké je·sge-

hákirinìje. **225.** c?ákdjį wapára nanuγósdi kirijé; xúra x?ịx?ị honąkícik.nìsge nąkéracaną hiąwazáza hokíri hoikéweje gíji. **226.** djasge-hówanąka je·gụ-hógiwakirije gíji. **227.** tci-hokísak.-e·dja kiridjéje hohuhí djop.íhike mąnáx.o rehíje. **228.** je·gụ hi-ánąga kisísịtcgadją djasge-háranihèra je·sge-hakíridjèje. **229.** e·gi wéje, "wacdjịgé nicgé mejegụ hịrádjiràniheкdjanèną; hidék.nịkwàraga, hi?uníniịkwàraga hiją hoki?ứra pịhigí hiją wewíną pịhigí djasge-hịcdjáre, hąké rucák.iranikdjaneną, jéje·nụga gadją."

230. sániịk hąké yowanídjąre sániịk dee djánąga ahúirasàra wąk.regi waxopíni pịra kíji; here-ánąga jéje·nụga hohuhí yox.ép huraginąk.re; here-ánąga wiocgúnirегi hohuhínąk.re. **230a.** jejé·gụ jee watcóju wiowucgúnina hominąk.ireje. **231.** é·gi sániịk.-wiowàdjąre djánąga waníóitcge mąregi hereáki; jé·gụ makúhąregi, djanągáki jé·nụga sániịk.-wiowàdjąre tcira-hóixdjị minąk.ireje. **232.** tci-hokisák.ra waną?ịákere minąk.ireje. **233.** tci-hokisák.ra háp.ra rukírikiri míkje.

[Second corrected version of episode, lines 213–233.]

[[***213.** é·gi wa?ụjé hąp.hamaníra sgáxdjị-hiją heγwá-mọkèra sądjąxdjí-hiją wąk.regi djanąga hąp.-hamaníra hąp.-hirukóno mą?ứra waguṣ gíji. ***214.** jée wámáni rekdjanegíji rejé. ***215.** é·gi djop.óhą tcíra-hogigíx hąp.ra hidjáira kinip.-híje; siwáigizara hąké nąkigąc.ni hąp.-hinąt?ék hịp.-híje petc.-hitc étc.ra. ***216.** é·gi wa?ứreje.

***217.** é·gi jigé hinứp.ra witc.-hirawaséwe xedera djop.-hanąk.wíre wamáni rékdjanegìji. ***218.** kinikéra hicdjá sgaxdjí-hiją hịtcoxdjí-hiją tcira djop.óhą hogigíxje hąp.ra hidjáira kiridjéhije. ***219.** é·gi hohuhíra djop.ónąk.wire wamánikdjanèną reje. ***220.** é·gi jigé hidanína mąkúhąregi hụgé djąnąga hąp.-hirukóno gigigí wamáni rekdjanégi hąpdjiréje. ***221.** hícep.ra watcekdjí-hiją hịcgé sagipirák.-hiją; petc.-hitcétc.ra djop.óhą howa hịp-híje. **222.** hąp.ra hidjáira djidjehíje.

***223.** é·gi hihínąp réje giji tconíxdjị ranihéra hakíri hoikéweje. ***224.** watcekdjíją ranihéra wapára nąruhósdị mącứra có·rodjeràra c?ákdjị kirijé. ***225.** tcíra-hogigìx hakiri-áną·ga tci-hokisák.-e·dja kiri-djéje. ***226.** "wacdjịgé, hidék.nịkwàraga, hi?uníniịkwaraga, wąkcík.-ho?ị worák.nicanąk.ra hicgé déje·gụ hịrádjiranihekdjanéną," éje. ***227.** mąnáx.o rehi-áną-ga kisísịtcgadją karapiésge kiridjéje watcékdjị djasge-háranihèra jé·sge kiridjeje.

***228.** é·gi jige hínụp.ra hakíri hoikéweje watcekdjí-hiją ranihéra c?akdjị wąkcik.-ho?ịra hixdjị hakíri hoikéweje. ***229.** wapára nąrux.ósdị xucáracara nąkéracaną hị-ąwazáza; honąkícik.nìsge sjasge-howánąk.re jé·gu-hogiwàkiriànąga tci-hokisák.-edja kiridjéje. ***230.** é·gi wéje "wacdjị-gé, hidék.nịk.wàraga, hi?uníniịk.wàraga, wąkcík.-ho?ị worák.nicànąk.ra hiją hoki?ứra pịhigi wewíną. ***231.** pịhigi hicgé déje·gụ hịrádjiranihekdjanèną, hąké ruc?ák.iranịkdjąnèną," éje. ***232.** é·gi tci-hokísak.-è·dja gádji djop.íhike mąnáx.o rehi-ánąga hohoánąga kisísịtcgàdją kinikéra watcékdjị-hiją djasgé ranihéra jé·sge hakiridjéje.

***233.** é·gi jigé hidanína ranihéra hụtc.ra watcekdjí—hiją mąkúhąra howá ranihéra hakíri hoikéweje c?ákdjị wąkcík.-ho?ịra hitcąt?íhije. ***234.** wapára narux.ósdị (naruhósdị) honąkícik.nisge xúra x?ịx?ị djeje. **235.** tcíra-hogigíx hakiri-ánąga tci-hokísak.-èdja kiridjéje. **236.** "wacdjịgé, hidék.nịkwàraga, hi?-

unínikwàraga, wąkcík.-ho?ị worák.nicànąk.ra hiją pịhígi, hąké dee ruc?ák.-nikdj*a*nèną. **237.** hicge déje·gụ hị*r*ádjirekdj*a*nèną," éje.

***238.** é·gi djádji djop.íhike manáx.o rehi-ánąga kisíṣịtcgadją watcekdjí-hiją djasgé r*a*nihéra jé·sgehadjèje. ***239.** jé·nụga.

PART III

234. é·gi hitcụcgé gikarátc.irera waxopíni sdohíkdj*a*negìji wa?ụjé tcáha ruhá-hiją danína hąp.-hidái?ụ*r*a waxopíni sdóhi hi?ụ́je. **235.** hitcụcgé gikarátc.irera danína djop.íhi wakcápje. **236.** é·gi harucí djínąkwahìje. **237.** háp.ra rus-gítcje. **238.** anąga é·gi nątc.-hokídją wácikdj*a*nègi. **239.** hiṇkéwehi háranąj*i*reje waxopíni sdohíra.

240. tcekdjí*r*a kinikéra watcekdjí-hiją hicdjá sgáxdjị-hiją wítc.-hirawasèwe xedera hąp.okáhi nihá wągat?úp.-nąk.re waman*í*rekdj*à*negiji herejé. **241.** é·gi jigé hinúp.ra háp.-hamanìna sgáxdjị-hiją sądjądjí-hiją. **242.** wają-gụ́s.ra waxopíni pí*r*a wąk.regi wajugíji hanątcíxdjị wamáni rekdj*a*négi. **243.** héreje hex.wamọkèra wanisgé-hiją regigíreje.

244. é·gi hịcép.ra watcek.-híją waságerexdjị-hiją hịcgé sagipírakè-hiją. **244a.** djánąga wajągụ́s.ra hụgé wája-hirukòno wawa?úgi. **245.** hąp.ra xedé hirukóno wagigígi. **246.** mąkúhą*r*egi djánąga waxopíni wajągụ́s.ra wajugíji wámani*r*èkdjera regigíreje.

247. tconíxdjị ranihéra kirijé é·gi mąkąnina djásge howanąk.re, jé·gụ hogiwéje djop.óhą nągúra hów*a*-hihịp.-hìje. **248.** é·gi tci hókisak.-e·dja kiridjéje. **248a.** watcekdjí*h*ij*a* ranihéra wapára ną*r*uhósdị (-γosdi) honąkícik.nìsge nąkéhuracàną hị-hawazáza (hiąwazaza) kirijé. **249.** é·gi djop.óhą tcádji djop.íhike manąγo rehi-ánąga. **250.** "hohó," *a*-ánąga kisíṣịtcje giji. **251.** tcek.é·dja djásge ranihéra jé·sge-hakiridjèje. **252.** jee wéje, "wacdjịgéxdjịninịk.ra, hidék.nịkwàraga hi?uníṇịkwàraga, hicge méje·gụ hị*r*adjí ranihekdj*a*nèną. **253.** wąkcík xede hotcąt?ịhare wocgą́, hidék.nịkwàraga hi?uninịkwàraga waragígụs hirakórocare. **254.** hiją hokí?ụ*r*a wewí*r*a pịhígi hąké dee ruc?ák.nikdj*a*nèną, wąk.ra hinụ́k.ra hiją-héregi (hijéregi)," éje.

255. é·gi hicge háp.-hamanì-hiją ranihéra kirijé. **256.** djasgé hógiwanihera hicge jé·sge hogiwéje. **257.** djop.óhą naṇgúra howa-híhịp.-hìje howakírije. **258.** é·gi tci hokisak.-é·dja kiridjéje. **259.** watcekdjí-hiją ranihéra wapára nąruhósdị honąkícik.nìsge nąkehurácaną hị-hawazaza kirijé. **260.** tcádji djop.-íhike manáγo rehi-ánąga kisíṣịtcgadją watcékdjị djásge-haranihèra jé·sge kirid-jéje. **261.** é·gi wéje wacdjịgé, "hidék.nịkwàraga, hi?uninịkwaraga wąkcík.-ho?ị worák.nicànąk.re hicge méje·sge hị*r*adjiranihekdj*a*nèna. **262.** hiją wewíṇą pịhígi hoki?ụ́*r*a pịhígi hąké ruc?ák.-hir*à*nikdj*a*nèną. **263.** wąkcík xede hotcąt?-ịhare," éje.

264. é·gi jigé hicgé mąkúhą*r*egi howaranihéra kirigi. **265.** hịcep.ra watcek-djí-hiją ranihéra wapára na*r*uhósdị honąkcík.nisge nąkehurácaną hị-hawazáza kirijé. **266.** djasge hogiw*á*iranihera hicge mąkąni nągu tcap.iréra howa híhịp.-hìje. **267.** djop.óhą tci hokisak.-é·dja kiridjéje. **268.** tcádji djop.íhike manaγo rehi-ánąga. **269.** é·gi kisíṣịtcje gadją. **270.** watcékdjị djasgé ranihera jé·sge hakíridje. **271.** é·gi wéje, "wacdjịgé, hidék.nikwàraga hi?uníṇịkwàraga wąkcík.-

ho?ị waworák.nicànąk.re hiją wewịną pịhígi. **272.** hiją hoki?ứra pịhígi dee hąké ruc?ak.nịkdjanèną," éje . . .

PART IV

273. hitcụcgé gikarátc.irera hiko·rokéra wigiwąxje wagéje, "kúnika, hąke mą?ứra wajá-hiją hanihúnigigìnije?" higéje giji. **274.** "tcụcgákdjịnịk.ra, hisgé wacéną," higejé. **275.** wak.ranirédją wananisápgadją," higejé. **276.** má?ụra hiątc.hihíwira djagú-hiją hanihú-hịgigìra higú je·gụ-haninąkcaną." **277.** é·gi wa?ụjé mak sánịk hoicoro-é·dja waspa hidjíną-giji hakará-ni-djinąkgàdją. **278.** hąp.ra sgáxdjị hiwapurudjíreje rucdją́ djikeregádja ráp.natcawanisge hois?i djidjéje giji.

279. djąp.ra-hidjąhìregadją waixára hidją-híją djídjeje gadją. **280.** hotcitcịnịk.ra pazixdjị́-hiją je·sgádjeje. **281.** hidaníhọra djąp.ra-hidjąhiregàdją. **281a.** hidjop.óhąra djąp.ra-hidjąhiregadją wąk.núnịk.ra pasgaxdjị́hiją je·sgádjeje giji gádją. **282.** hąp.-hidái?úra haγíxdjị djéje giji. **282a.** hitcụcgé gikáratc.-irera wa?ụjé tcaháruzą áiregi, je·sgé-hiją hanit?ąp djireje.]] **283.** anąga é·gi sanịk hoiratcgé e·dja hakaráni djịnákje gadją. **284.** háp.ra sgáxdjị hiwapúrudjirèje rucdją́ djikéregadją; warutc xópini ábera rujátc djidjéje. **285.** djáp.ra-hidjąhiregàdją hínúk.nịk.ra pazidjị́-hiją djeje gíji.

286. hinụp.óhọra djąp.ra-hidjąhiregàdją wáixara hínụp.ra hidjá djidjeje gadją. **287.** hidaníhọra djąp.ri-hidją́-hiregadją. **288.** wáixara hidanína hidjá djidjéje. **289.** hidjop.óhọra hadjąp.rahidjąhiregàdją hinụk.ra wąkcík.ho?ị híxdjị je·sge-hánąkje. **290.** parásga tcaberacára rora tcakírisge, ronísge ara danihu aragenísge hąp.-hogúra páhi djéje. **290a.** hánąga (ánaga?) warutc xópini haγíxdjị djéje giji.

291. hitcụcgé gikarátc.irera wa?ụjé tca haruzą́ *a*iregi je·sgé-hiją hanit?ąp djireje. **292.** hanąga danídjega nąp.orehíje ną́ hụk.ra hakíruek-?ụ-ànąga é·gi tci-hokísak.-e·dja hirue djinągíji. **293.** gíji (?) hatcụgáixdjị hịráitcawigi?" hir*a* minąk.ireje. **293a.** ponó·ra hóidja mịkje gíji. **294.** hanątcịxdjị haxọ́xọ (hahúhu) minąk.ireje giji. **295.** hatcịdjahị waráitceje hąp.-hogu-é·djanąka "éjee herékdj*a*negàdją," hir*á*iregadją.

296. tcinứxge sánịk hoicoro-é·dja t?ápdjireje kinikéra hicdjasgáxdjị-hiją djagú-hiją wihi?ukdj*a*nègi hakaráni ánąga kawajája hąp.-hidá?ụra hanidjinąkje giji. **297.** daníhura hoju-ánąga e·gi djop.óhą raxótchigugàdją. **298.** wąkcík.ho?ị híxdjị djéje, c?ákdjị tcąt?ịhije. **299.** e·gi hohuhí djóp.ike maná*γ*o rehi-ánąga hohu-ánąga "hoho-ho-ho-hua-hua," éje. **300.** anąga é·gi kisịsịtcgadją djasge-hádjera je·sge-á-kirikiri djéje. **301.** e·gi wèje, "wacdjịgé, nicge déje·sge hịrádjir*a*nihekdjanèną. **302.** hidék.nịkwàraga, hi?uníníkwàraga wakcik.-ho?íra worágenicànąk.re, hiją́ dee pịhigíji, hąké dee ruc?ák.nikdj*a*nèną. **303.** hija wewịną pịhigí wąkcik.-ho?ịra djasgé paháre jesg*á*irekdjanéną. **304.** é·gi hogigịx hanątcị ikeréregi haruxá hąp.ra hidjáira haréje . . .

PART V

305. wąk.ra djopíwi tcipóroke xedé-hiją hotcir*á*—anąga. **306.** e·djanąkje xedera hápga hit?*a*t?*á*nąk?ụ wíra-hires?àje. **307.** djánąga wanióitcge rak.re

hanątcíxdjį rac. wa?ųjé, wániąk.ra jigé djanągágere hanątcíxdjį rac. wa?ųjé. **307a.** xąwí*r*a djánąga hokirátc.rak.re hanątcíxdjį e raj wa?ųjé. **308.** e·gi gíji jigé ną*r*a djanągágere hanątcíxdjį rac?ąje. **309.** hanąga é·gi rora djawágasganàkwire (hodjá-?) hanątcixdjį horátc tcąwahíje. **310.** é·gi wanióitcgenąk.re woruxútc.-minąk.-ànąga hatcągadją (?) horátc tcą-hí*r*ekdjanèną; hanątcixdjį waratdje. **311.** mąrégi wakírira djanągáki mąnąk.re hidjądjąk.re, hanątc rac?ąjé. [[**311a.** djagugádją ekdj*a*négi hanątc kara-éje.]] **312.** djánąga nikuhą-edja horakgíji. **312a.** hokirátc.ra djanągáki é·dja djánąga waj*á*ra nikégi hanątcíxdjį rac.wa?ągi.

313. djagú ekdj*a*néną hanątcixdjį hokaráipje hokaráicip.racdjągadją hąké rorá hereníje gadją. **314.** hakarání ?ąí*r*eje. **315.** hąp.-hidjónagadją wikérek hipje. **316.** wakínąp.ra hixgą karapéregadją hąké hagíxganije, hisgéxdjį. **317.** hąké hixgąnína hiperés.iregi.

318. tcirópteągèdja hazáza kárat?ąp.irèje hihínąp.-har*à*irega hadjára gitce-xíregi. **319.** wa?ipokikúrucą (wa?i-pa-hokikurucą?) har*a*ire-ánąga. **320.** hahí hatcainąi-e·dja hirokinui*r*egi é·gi gihás.-mani*r*es?aje giji.

321. e·gi wikíwąx.irèje, xedénaka tcóni wigiwąx.irèje, "hinixdjí, hąké wajá-hi*r*aperes.nije?" hig*á*iregadją. **322.** "wikíwaraje hąké wajá-yapères.niną," egíji. **323.** hinąp.é·djanąka jigé wigíwąx.irèje, "hąké wajá-hiją (wająníjį) hirapéres.-nije," hig*á*ireje. **324.** "hąké wajá-hiją yaperes.níną," éje. **325.** é·gi xonónąka (xonúnąka) waihágera hicgagá wigiwąx.iréje, "hisúgedji hąké wajá-hiją (wająníjį) hirapéres.nicànąkje?" hig*á*ireje gadją. **326.** wéje, "hinixdjíwina, wają-yapéres.-nakcaną (wajį-). **327.** hiko·rohówire," egíji. **328.** hiko·róireje.

329. é·gi daníhuarak.hiją hinihírera t?éga e hánigi hójuire-ànąga hani*r*e-ánąga. **330.** hąp.-hogúra hapáhi γak.r*á*ireje hąké hari har*á*ir*a*nije tcipó·roke xedé-hiją hadjarehíreje. **331.** é·dja jigé γak.ra mącdją hiwa?ąí*r*eje. **332.** tcínąka háp.-rahiminąknąkje, hąkagá hahąhéninąkje; mąidadjéhi cícik hamaníninąkje. **333.** tcirópedja-hidjéregi hąké tcirópra wają-hi*r*onąse (wajį*r*onąse) kereníninąkje; tcirópgihas nákje.

334. hahí hok*a*w*á*ireje daníhura hírawahaireje gadją. **335.** hąké wagihínije. **335a.** wag*á*ireje, "hiniháwira wanąicgunìnąk?ą hąké-hixganìną. **336.** higú-hąke hixgąniąke," hig*á*iregiji. **337.** "hehé, hitcakó·rowira, hąké wają-ni yaperes.-nina (wají). **338.** tcowéregi howaráwire hakínąp.ra e·ginąkje jigé etcawáireje giji." **339.** hokikuruxútc.iregàdją *r*ora djasge-har*á*ir*a*nihèra hąké je·sge-hánìnąkje. **340.** rorá hiwakaráir*a*nąkje.

341. é·gi hąké wają hári hawar*á*ir*a*nije tcipó·roke xedé-hiją hirahíreje; hohuhíra siniwágu hig*á*iregi hirahíreje. **342.** tcirá tci-hopaséra gicínicini; hąp.ra sgáxdjį himinąknąkje. **343.** tcirop.-é·dja hahíregadją tcirópra hąké wajá-hirona-sanìnąkje. **344.** tcíra hok*a*w*á*ireje daníhura hirawaháiregadją. **345.** hąké wagihínije. **346.** hąké wajá-ni yapéres.-hanìnąkcaną, hitcakórowira," wigéje. **347.** tcowéregi hakinąp.ra ejiéji wają-hiją-hipères.nąkgùni. **348.** hąké wająhiją yapéres.nìną," wigéjegiji." **349.** jigé máni-hakaràireje (mani-a-) rorá hokikurux.ùtc.iregàdją. **349a.** djasge-háhurànihera hiwákaraira. **349b.** je·sge-hánąkje wąkcík.-ho?i-hokisàk.ra hiragíną nąkje.

350. é·gi jigé yoiréregi hohuhí xedé-hiją-nąkgi. **351.** tcira hagidjá rehíje hąp.ra rukírikirinąkje. **352.** tcinąka hąkagá hahąhéra-hinąkje, hąkagá

ma*γ*ícicik hamaníninąkje. **353.** ąp.ra hiraitcera himinąknąkje. **354.** tcirop.-é·dja hahíregi tciróp gihásdjeje. **355.** hok*aw*ái*r*eje e·gi wag*á*ireje, "hakinúp.wira ąké hixgąníną." **356.** "ąke wajá-hiją yapéres.winige é·sge howéwahąk.wìną danihúra hiráwahàiregadją." **357.** ąké wagihínije. **358.** "tcowéregi howará-wire ąké wajá-hiją yáperes.nìną," wigégiji. **359.** har*á*ireje *γ*ak.ra mądją *á*ireje. **360.** ąké hári howar*á*ir*a*nije tcira hadja-rehíreje. **361.** tconíne wąkcik.-ho?*i*ra xedehadjąnąk.ra hiraitcéraxdjį hadjáireje. **361a.** tcipó·roke xedé-hiją heregíji tcikísakdjį hipá ąp.-hi?únąkje hahíregiji. **362.** *γ*ak hahí hok*aw*ái*r*eje tciróp.ra gihásdeje. **363.** tcíra-hogik*aw*aireje. **364.** dánihura hiráwahàireje. **365.** wagihíje, "yapéres.nąkcaną djagú c?únadjikdjàwira wáną?igipìxdjį. **366.** horawa *r*adjiwíną tcagiwáwire. **367.** háhikdj*a*nèną hicdjakdj*a*nàwiną."

368. kikínup.ra daniánąk hahąkwíga hokikúrux.utcdjirèje wąkcík.-ho?*i*ra híxdjį hidánike hahąk.wíje. **369.** hex.hókonąk.nìsge wąk.núxdjinik.nąkje.

370. tcíra tcagiwáireje tcíra karadjá *r*ehiregádją pétc.ra dapínipinidjèje winą-ji*r*éje. **371.** hinihírera káradjąp.irèje ewa?únąkguni hir*á*ireje.

372. hagí-hok*aw*ai*r*egàdją wąk.ra djopíwi hadjairánihera. **373.** hidjóp.ike hidjanąkje hoik*aw*ái*r*egi wakúruhitc wakírire-ànąga minąk.ireje. **374.** tconíxdjį hadjáir*a*nihèra hit?*at'á*djireje, "wajągús.ra je·sge híną wąkcikė je·sgékdje-ge jè·sge gusąną. **375.** hot?égax.ra edeerèną," éje. **376.** hanątc hidjóp.ike je·sge *á*ireje. **377.** wąk.-hidjànąka hiroágeni hit?ét?égi wéje, "wajągús.ra ewa?ugé je·sgéną jé·sge gusgigíną. **378.** hiko·rokehíwira é·gi djadjąixdjį pa ąké wakiricícik hirahípini jedjąixdjį rók.regi pi karat?ąp.wire," wigeje. **379.** de je·sge-háwa?u méje·sge-horawawíną."

PART VI

380. é·gi wogus.-hotcíra hitcucge gikarátc.irera ruxúrukge. **381.** waxopíni p*í*ra djánąga wąk.regi áki jé·nuga tcira-hohí djipje. **382.** tci sánik hicgé mą*r*égi-rera (mą*r*égi-herera?) djánuga waxopíni pinąkgíji. **383.** e·gi hikó·rokehìwira djánuga kuhą*r*eginąkgìji hicge tci-sánik. **384.** hominąk.iregìji é·gi tcira-ho-himikgi (-mikje) djánuga tci-hojuáka jé·nuga tci-hokisák.ra wana?iąkere minąk.-iregi (-giji). **385.** tci-hokisák.ra ąp.ra rukírikiri mikje. **386.** é·gi wąk.regi wogús hohúra hatcídja heregí e·dja má?u*r*a e wocgąnína heregé e·dja-howádji, djagúra hanątc huwahíji. (hiroákgiji).

387. mą?u*r*a wokúrux.itc huhíje gadją wogús.ra karáipije. **388.** wogúx.ra xgicgúni je·sgeákgiji karáipije. **389.** "décanąrècge wąkcik.ir*a*nihèkdj*a*ne," wigíreje (wigihireje.) **390.** "é·gi wajá-hiją hokicg*ái*regi pi*r*a," **391.** hireje gíji. **392.** e·dja wa?ujé rohí sanik hoicoró-edja rora nigé kurus.-ánąga nąp.órehi ?úje hitcokehíwira hinuk xópini wagí'úje. **393.** róra pihíje, horácge pihíje. **393a.** [roke-wi-ánąga é·gi hicdjára tco-gigíji, rora *γ*igigíji je·guhi-ánąga e·gi mą*r*a-howa hugígi. **383b.** mą*r*égi hówahugi-gije girucdją huhígiji wąk.regi.] **394.** e·gi girucdją́ huhíje mąra-howa hugigígi. **395.** sániк ąp.-hogúregi mopasé-hiją djegi. **396.** e·dja tcawéhugigíje. **397.** é·gi tcinąk?u. **398.** é·gi wają-hipéresje, "ąhą, hidokéniк.ra," hikaragéje hitcáwina, "mą?ú*r*a wocgánina wacdjigéga, hidék.nikwahìra hi?uníniкwahìra, wąkcik.-ho?i woginikdj*a*nègiji. **399.** mą?ú*r*a wają éra (wająhiréną) hidek.wahíra hi?uniwahíra wają wagigúisdanèra é·dja

hotcawéra je·sgekdjanége. **400.** mą?ǘra je·sge-híreje mącu-hójura horokikéwera woikaráik?ụre," egíji, wakaráik?ụra. **401.** é·gi hiko-róje. **401a.** tcáp.honihàra tcohíje anąga é·gi tcaxcép.ra nụpíwi hakéreje. **402.** anąga é·gi wáiza-hidjop.ì-hike djánụga wają pi̧ra, hidjop.íhike wawirusgítcje. **403.** e·gi hiko·rokehíwira djanąhi (djadjąkgíji) je·nąhi rora-hí-?ụ-ànąga. **404.** é·gi hikó·rokehihiwira hi̧tcáp.ra waiza-hidjop.ì-hike hi̧rusgítc-anąga wąkwòikikàx.ra; róra hąké nigé pox.ni ki-ánąga.

405. é·gi wogụs.-hotcíra tcawéje. **406.** hóidje djop.óha rúha-hidjegàdją e·dja wanąhéje; wánąhegìji wéje, "ehoho-o-o-o wehá weha!" éje. **407.** é·gi wąniháje, "hhu!" eje. **408.** e·gi jigé hinụp.óhọra manidjikerege djop.óhą ruha-hidjegádją. **409.** e·gi jige é·dja wąniháje wąnihagíji wéje, "eho-o-o-o wehá wehá!" eje e·gi "hhu!" éje. **410.** e·gi jige wéje (tcawéje?) jigé manidjikéreje hidaníhọra giji. **411.** djop.óhą ruha-hidjegádją. **412.** e·gi é·dja wąnihígi wéje, "eho-o-o-o wehá weha!" éje e·gi wąníhaje wąnihagíji wéje, "hhu!" éje. **413.** é·gi jigé mani djikéreje hóidje djop.óhą ruhá-hidjegàdją. **414.** é·dja wąniháje jigé "eho-o-o-o wehá wehá!" éje anąga é·gi wąniháje "hhu!" eje. **415.** anąga é·gi manidjikéregíji mąnąk.re nąksútc maníje. **416.** mą gíhą hówenìsge. **417.** e·gi djánụga hiwągexdjini̧k.ra (yągéxdjini̧k.ra, yagéxdjini̧k.ra) nąjiąk.re hanątc hirarúzak wanigú maníje.

418. é·gi wogụs.-hotci-è·dja djanụgáka jé·nụga nąx.íre minąk.iréje. **419.** wáną?i̧ra-hokit?è minák.ireje; nąx.iráireje. **420.** "wają́-hiją hąke píni hawigíji mą?ụra e wa?ụgúni. **421.** mąra sụksụktcíąk.re!" **422.** anąga é·gi hikó·rokehì-wira erécgera hámiąniąk.ra (hamianąk.ra?) récge erécgera háke-hiperes.nìje. **423.** higụ́hosge djaxdjí̧ji homínąk kisák.-e·dja gokégikerewìre," áireje.

424. é·gi mani húje hidjop.óhọra. **425.** djop.óhą ruhá djedjegádją. **426.** é·dja wanąhéje wéje wanąhégi "eho-o-o-o wehá wehá!" éje. **427.** é·gi wąniháje wąnihagíji tcirop djié·dja hidjop.óhąra wéje wąnihága é·sge wąnihága honihára tcirók.ra howa-hirehije giji. **428.** djánụga tcírok.-e·djaka hanątc dakátc djínąk.wahìje.

429. é·gi hokawáinąkje. **429a.** wąk.-nakéwe sgexdjí̧-hiją nądjesgé-hiją. (radjesgé-hiją). **430.** hokawáinąkje wąk.-woikikàx.ra; hąké nige hirudjís.ni, jé·sge wa?uąkje. **431.** é·gi djasgé-howánąka jé·gụ-howeje. **431a.** é·gi wagáireje, "ga-é·dja micánąikdjége gokénigikereną." **432.** "wakíkununi pi̧ánije wái̧rakikunu-niwi. **433.** é·dja miánąikdjèsge hi̧cgúra hiwicgúninąje," éje. **434.** "nicgé djagú-ha?ụ́djane jé·sge tcáwa mąk.ra jé·sge-hakàra?ụdjanèna, dee hąk-híją ruxúruk.ni̧kdjanège é·sge mą?ụ́ra jè·sge hakdjège jé·sge-hi̧gigige. **435.** é·sge jé·sge tcawe wa?ụmąkcaną."

436. ánąga hitcokehíwira tci-hókisak honąji̧ra hąké ?idjokipáhi pi̧ni gíjigi (djegíji). **437.** kisak.é·dja hakíri waé-minąkje. **438.** kéni wis?íni tci-hókisak honąji̧ra róra-hikisgèje. **439.** é·gi djánụga wąk.-woikikàx.ra hąke-híją hodá-gipi̧nirèje wakerecácge tcabonihára (tco inihéga) hąp.ra-hi?ụ́nihega (hap.-hogúregi). **440.** hąp.ra tcóra-djikàra-mi-nąkje.

441. é·gi hagédja xgiregádją hitci̧tci̧nik.ra djopíwi hokáwa húireje. **442.** é·gi hadji-háraire-ànąga tci-hokisák.-e·dja tconi minąk.nąka tcowe-hié·dja hirakíroitcą. **443.** é·gi hinụp.-e·dja hotci̧tci̧nikdjega djire-ánąga siniwágu hira-

nákik?inaka tcowe-hié·dja hirakiróitca djidjéje. **444.** hidani-é·djadjega djire-ánąga yóire-hiranąkik?ìnaka tcowe-hié·dja hirakiróitca hadjí najíje. **445.** é·gi hakdjié·djadjega rékuhuhìra hiranąkik?ị minąk.nąka tcowe-hié·dja hahí nąjíje. **446.** é·gi djopíwi hotcịtcíṇịk.ra djop.íhi hohuhíra hijącaną hirakíroitcą djidjéreje. **447.** é·gi hagédja xgiregádją hícép.ra hugé sądjąxdjị-hiją tci-po·rokenis-gexdjị-hiją hadji-hokéweje. **448.** djasge-hówanąk.re. **449.** hoicó·ro howe-ánąga hogigíx hakiri-ánąga. **450.** hotcịtcíṇịk djopíwiądjawiga tcekdjína tcónixdjị-djèga waiza tconína wagi?úje tcowé-e·djadjèga hirarúzok higujé. **451.** é·gi wáiza hinup.é·dja-hèrera hinup.-é·djadjega hirarúzok higujé. **452.** é·gi hidaní-é·djàdjega wáiza hidanína wagi?úje hirarúzok higuje. **453.** é·gi wąk.-é·djadjega wáiza-hidjòp.ra hirarúzok.-higùje, jéje·gu higi. **454.** é·gi hagé·dja hotcịtcíḥịk djopíwi jigé howadjíreje. **455.** é·gi djasge-howànąka hicgé je·sge hówaire-ànąga. **456.** é·gi hitcucgé hikarátc.irera tcowe-hié·dja hakiri nąjíje. **457.** é·gi jee heréreje ininąka hirokíkonąk wanína ánąga nąikikárazi wawi?únąka jee ewawagánąkcaną. **458.** hotcịtcíṇịk hiroágeni hadjírega e jée-herèną.

459. é·gi wacdjịgéga hitcakó·rowahira wakdjukága ketcúgega hikó·rokehìrera. **460.** jejé·nuga wikidjop.íwi jé·nuga wasdohírawije giji. **461.** é·gi ketcúgega wa?ujé hominąk.nąka é·dja hironịkíje gadją. **462.** higú-hąke s?íni kirijé giji. **462a.** hinuk xópini hąké ?ịdjokipáhi píni núnige godjowáni kirigúje giji. **463.** mąk.ra-hodjinąk.hìje.

464. é·gi huge wítc.-hirawasèwera wakdjexíra hiją xgicgúni má?ura mo-kísak.-é·dja t?upgíji. **465.** e·dja ketcugéga hahi wa?úje ni wakątcąk.ra é·gi dahíwa?-ujèna (-wa?ujéna?) hok'úge hanikíri. **466.** anąga wa?ujé inira hanịkírigi-?ù-ànąga mąk.ra-hodjinąkhìga. **467.** é·gi retcáwac?u (?) honąji-é·dja ni wákątcąk hanịkíriga é·dja háp.ra sgáxdjị hiwapúru djirehíje gadją. **468.** rucdjągikeregadją ketcugéga mąk.ra haramíhekére hąp.ra-hiwagáx djinąkje. **469.** é·gi djop.íhi (haramíhekere) wipámąkere djidjéje giji.

470. húk.ra tcíra-horùcu hikik?úga hokáwas.ra; hąke wajądja pịníṇąk.ra. **471.** háp.ra sgáxdjị je·sge-hákiridjèje giji.

472. é·gi wacdjịgéga wéje, "dja, kuniká, hąké wają-hiją hirapéres.nije," higéje giji. **473.** wéje, "tcucgák, hisge wacéną," *a*-ánąga. **474.** wa?ujé nądjúra hisgé kurus.-ánąga tcóxdjị djop.íhi wekcíc djinąkgíji, cdąxdjị rusgitcjé. **475.** jé·gu hiánąga wéje, "tcucgánu, hidék.-nịkwàraga, hi?uníṇịkwàraga hicgé méje·gu hirádjiranihekdjanèną. **476.** danína hojú-hiją hidjé (hidjá?) hịgigíregi. **476a.** nądju-hánina dusgítcga jé·sge hiregíji wąkcik.-ho?íra kurusgítc wa?úirekdjanèną. **477.** déje·gu hiranídjirekdjanèna."

[**478.** é·gi háp.-hogu-hominąk.nąka e méje·sge horak.nąk.ra; hap.-horatc e ną?ị wanąk.ra jé·gu djehi-ánąga.]

479. é·gi ketcúgega íni raixagóka ketcúgega retcáwac?u é·dja híki?o hi-ánąga. **480.** é·gi nịhá-anąga haiγákcana, "eho-o-o-o eho-o-o-o wehá wehá!" éna inira hahịp.íje. **481.** hahịp.i-ánąga, "eho-o-o-o eho-o-o-o!" éje. **482.** é·gi jigé hinup.-óhora jige nịháje "eho-o-o-o, eho-o-o-o wehá wehá.!" éje. **483.** é·gi inira hahịp.-hiánąga, "eho-o-o-o, ehó-o-o-o!" éje. **484.** é·gi djanugáka hanątcịxdjị honihára je·sgékdjege wegádją hirádjinąk.irèje. **485.** é·gi hidaníhora jige inira hahíp.ikdjanègiji nịháje, "eho-o-o-o, eho-o-o-o weha weha!" èjegíji. **486.** jige

hidjop.óhǫra ini*r*a hahíp.ikdj*a*nègiji wéje, "eho-o-o-o, eho-o-o-o, wehá wehá, eho-eho-ho!" . . .

PART VII

487. waxopíni warátc.irera djánąga wajągús.ra ʔúgi. **488.** jé-nuga haratcáp rogu minąk.ireje ponapí*r*a tcira-howáregi hanątcíxdjį djánąga-hoju-àka rogų minąk.ireje. **489.** "pejéxdjį e rukónagigìkdje giji?" hira minąk.ireje. **490.** "hatcídjahi hirakárairekdjèje." **491.** hąp-hogú-hominąk.ra écaną heregádją; edjáxdjį, édja, hirakáragigìkdj*a*negadją hiraminąk.ireje.

492. hitcącgé gikarátc.irera wéje, "hidék.nįkwahàra, hiʔuníniąkwahàra, dee háni wąkcikʔírekdj*a*nare. **493.** tcírahoix-djìcawąk.re hąke-híją honige waragícurus-nikdj*a*nàwiną. **494.** wąk.régi wajągús.ra e jé·sge gąsáną (gąs-háną?). **495.** wąk. wajągús.ra éxdjį *r*écge danína hojú-hiją hirowaháiregi hąké honige wagirús.nikdj*a*nèje djagu rogą waʔúi*r*egi. **496.** jé·sge wagiwéwįkdj*a*nèje. **497.** é·gi djánąga tci-hóju minąkcáwąk.re híją danína hojú-hiją nígiwaxą-i*r*àwigiji, djagú rogą waʔúiregi jé·sge wiraragáceni, radjicónogi-ànąga rahikdj*á*wi. **498.** hąké hóinige waragíhinikdj*à*wi. **499.** wąk.régi wajągús.ra e jé·sge híną.

500. wąkciké hunąp.ímani épi gąsgádją hir*á*ireje. **501.** hir*á*ireje waxopíni warátc.irera djanągáki. **502.** wąkciké hinąp.ímani wąkcik.-hoʔi jípdjinigì-hiją. **503.** wogára deé hąp.-hikaradą . . .

PART VIII

504. máʔąra wániąk xu wągatcógeni*r*ekdjèra. **505.** docónok.-hìją máʔąra waʔąjé yax.ep-húregi (wiax.ep-) dedjánadjèdja. **506.** tcíra hąp.ra higikánąkje gíji. **507.** máʔąra wáną?i-hadjidjèje giji híperes-djìxdji. **508.** doconogéga hidokéra, "mąʔúra wajá-hi*r*èną wacdjigéga hidék.nikwahìra, hiʔuníniąkwahìra, wąkcíkhoʔi wóginikdjanègi."

509. é·dja tcáwekdj*a*nègi tcekdjína hihínąp hiko·rohógiji. **510.** petc.-hitcétc.hanìna djop.óhą hokárawa hip.-híje háp.ra tcíra rukírikiri je·sge-hádjip.-hìje. **511.** háp.ra karapiésge kiridjéhije. **512.** anąga é·gi hihináp.-herejè giji; ní*r*a-hotʔàpgiji hoidjé djop.óhą ni*r*a maníje. **513.** é·gi é·dja ni-é·dja hiwámąx hiregádją. **514.** hagix.ep kinípgi pązakéra hani-hagix.ep kínipje. **515.** anąga é·gi wotc djinąk.-híje.

516. anąga é·gi xóxexekį-anąga ni-é·dja híamąx.irèje. **517.** hagix.op kinípgi ho hąk.ra rawágix.ep kinípje. **518.** anąga é·gi woxdjí*r*a e wasgera-hére karagíje. **519.** é·gi rokisak.-é·dja háp.ra-hiwagàxdjeną gíji. **520.** hidjop.óhǫ*r*a rátcaigugàdją háp.ra-hiraγùk.-higùje. **521.** é·gi hinúkdjega hánidjinąkgi hucérek.ra sgáxdjį hojúdjeje wasgéra háp.ra-hirutʔetʔekdjeną (-rutʔetʔek-djeną) ije·sgehádjeje.

522. é·gi mani-har*á*-iregi (maniąr*á*iregi) ni*r*a dedjąna djasgéxdjinąkgi je·sgéxdjį wasgesonúnąk hojúkererenìsgeje ni*r*a. **523.** é·gi manihúgi hadji haʔu-híje (haʔuníje) giji. **524.** é·dja wonąhéra kanąkje jigé rohíra xóxe kidjiréje. **525.** é·gi waʔąjé ni-é·dja hiwámąx hiréje; hinąk.-hirakírus gádją hagiγép kiníp.iregàdja hotcakénedja (hotcaké-ni-e·djaʔ) nikdjąk.ra djopíwi tcątʔíje.

526. jee je·gú hiánąga é·gi wąkdjega ni-é·dja hakdjá hiwamąx.ireje. **527.**

hagiγep kinípgádją hó hụk.ra sądjąxdjí-hiją rawagíγep kinípje. **528.** é·gi woxdjí*r*a e wasgéra-here-karagìji. **529.** wąkdjega hidja dji-ánąga rokisak.-é·dja hąp.-hirat?égigùje (háp.iri-wat?èk-higuje). **530.** é·gi hidjop.óhọra hanídjinąk gádją háp.ra-hira-γùk.-higùje. **531.** hinúkdjega nígenąka wakíju hánidjinąkje giji hąp.ra sgáxdjị wasgéra háp.ra-hirut?èt?ekdjị je·sge-hádjeje.

532. é·gi máni-hak*ara*ìregi (manią-) wogụ́s.-hotcira tcawara-ìregi. **533.** hóidje djop.óhą ruháidje gadją. **534.** é·dja má*r*a hikaráitcga rehíje wagéxdjịnịk.ra sądjąxdjí-hiją é·dja djegíji é·dja-higùtc.ra-hìje. **535.** hidjahí gadją hórux.-itcgàdją horuksúxdjịè·dja háhinąpgìji. **536.** kará-ipịje. **537.** é·gi jigé é·dja wa?ụjé jigé higitcgá rehije hinụk xópini sądjąxdjí-hiją é·djanąkgìji é·dja higutc rehíje. **538.** hidjá-higadją hókurux.itcgàdją horuksúxdjị-è·dja hahinąkje giji. **539.** karáipịje kurus.-ánąga.

540. é·dja jigé hikáraitcga rehíje mąxísgara hawacéwek minąkgíji é·dja higutc rehíje giji. **541.** hidjá higadją horuksúx-djị-è·dja hahinąpje giji. **542.** karáipịjé. **543.** é·gi é·dja wa?ụjé kurus.-ánąga. **544.** é·dja hidjop.óhọ*r*a hikaráitcga rehíje wogụ́s.-hotcìra tcí-hokìsak.-honąjì*r*a hąké ?ídjokipàhi pịni djégi é·dja higútc.-rehìje. **545.** hidjáhigadją petc-kisak.-é·dja hahínąkje. **546.** karáipịje . . .

PART IX

547. hitcụcgé gikarátc.irera wąkcik.-ho?i-hìją wągagixuruk-wìra wąkcik.-ho?ị e·djácaną herejé. **548.** jé·sge hinąxgụ́winą wogụ́s.-hotci-àk.re hitcụcge gikarátc.irera ruxúrukgi tcíra hoixdjị djịpgíji djagúra hanątc je·gụ gíji e·gi wogụ́s.-hohùra hatcídja heregí.

549. é·dja wajągụ́s.ra wokúruxùtcje gadją. **550.** wogụ́s.ra xgicgúninąkje. **551.** tci-hókisàk.ra wáną?ị-hakirìregi. **552.** háp.ra rukírikiriàkje (?). **553.** é·gi wagiwéwịje, "(djagúra-hiją) wajá-hiją hokicg*ai*regi pí*r*a," hiregí. **554.** rosániḳ hoicóro-e·dja rus.-ánąga nąp.oréhi ?ụ́je wąk.-híją ?ụgíji, pịhíje. **555.** horácge pịgígije róra rokéweje. **556.** rora γigigi-ánąga tcabonihára. **557.** háp.ra higi?-ụ́je, je·gụ hi-ánąga. **558.** girucdjá huhije wąk.régi. **559.** hąp.ra djanąhi hokikónąk konąk-gíji jenąhi hiją hirádjiga, hąp.ra ksụtc djik*ára* húje (djik*ára* maníje).? **560.** háp.ra djop.íhi hokíkonąk kónąkgi híją hirádjiga hąp.ra ksụtc djíkeres'àje.

561. hikó·rokehìwira hąké e·gi e wucánije gisgądjireje. **562.** hatcídja mą?ụ́*r*a hụgé hịja hąké xgini je·sge-hakíji. **563.** é·dja kiridjé gigíje giji. **564.** wakdjexí-nąka hipéresje. **565.** mą?ụ́*r*a wowéwị hadjidjéhigi. **566.** wáinąpkị jerécgera. **567.** wąkcík-ha?ị-djèdjera hikíre djinąkje. **568.** nąp.órehi djíreje (hicdjára) mą?ụ́*r*a pị?ụ́*r*a pịxdjí-hira je·sge-hádj*a*-nùnige jigé hiradjáira éxdjị djagú. rukóno mą?ụ́*r*a gigigi jé·sge hiránidjinąkje.

569. é·gi wogụ́s.-hotci-è·dja mą?ụ́*r*a hosgé je·sge híje hụgé hąké é·dja hínikdj*a*-nègi. **570.** wogụ́s.-hotciàka é·dja wowéwịra hókarakère gigíge. **571.** wagi?ụ́je wogụ́s.-hotci-è·dja wąkcík.-ho?ị*r*a djagú-hirukonąkgi, hicgé jé·sge hi?ụ́*i*rekdje wagi?ụ́je. **572.** pị?ụgíji hicdjará tcogigíje.

573. jé·gu hi-ánąga wogụ́s.-hotcira tcáwa ho?ụkdj*a*negiji (? ho?úkdjanegiji). **574.** hoídje djop.óhą ruhá djidjegádją e·dja giji hóra tcąt?ịdjikéreje.

575. gádją hikó·rokehìwira djasgegánąk.re je·sgéxdjį hanątcį sisítcį djinąkje yągéxdjiniąk.ra hikó·rokehìwira djánąga hajuhákiji hocecínina hanątcixdjį hocicík.ra djasgánąkgiji súkdjį djidjéreje gíji. **576.** háp.ra hidjáira djidjejé. **577.** é.gi manihúgi hóidje djop.óhą ruhá djidjegádją. é·dja wanąhégi. **578.** jigé hinup.óhora hóra tcąt?ìdjikéreje giji.

579. hikó·rokehìwira djasgegánąk.re hanątcixdjį hówaxininìsge djipje yągéxdjiniąk.ra djanągákiji jé·nuga hanatc sgoc ec e djidjereje giji. **580.** je·gu hiánąga hidaníhora mani hugíji. **581.** hóidje djop.óhą ruhá djidjegádją. **582.** é·dja wanąhéje hora tcąt?ì djikéreje.

583. hikó·rokehìwira djásgeganąk.re hanątcixdjį tcóra djínąkje. **584.** é·gi yągexdjiniąk.ra djanągáki jé·nuga hanątcíxdjį ábera tcóra djinąk.ireje karapiésge. **585.** é·gi mani djikéreje giji. **586.** hóidje djop.óhą ruhá-hidjegàdją é·dja wanąhéje wánąhegìji hidjop.óhora wógus.-hotcìra tci-hokisák.-e·dja háp.ra hiwaxórik haγepdjípje. **587.** é·dja hora tcąt?ì djikeregíji.

588. hikó·rokehìwira djásgeganąk.re hanątcixdjį tcóra djinąkje. **589.** hiko·rokehìwira hitcáp.ra djasgá-irekdjanèra jé·sge-hadjípje yągéxdjiniąk.ra djanagáki hanątcį abera djásga-irekdjègi jé·sga-hirèje.

590. tci-hokísak honąjíra hodápininą háké habozóp pini jé·sge-hadjidjèje. **591.** wogús.-hotcira háp.ra hidjáira rukírikiri djip-híje. **592.** é·gi háp.ra djasgehádjegi hidjáira djidjehíje. **593.** wakírihokère?uracàną djagú hirokára-hirèsge djídjehíje?

594. é·gi widjádjera hisgéxdjį tcąt?ì djiréje. **595.** wogús.ra djasgéxdjinąkgi hanątcixdjį nąxgú djinąk.ireje wąk.-híją hit?et?e. **596.** nąxgu minąk.ireje wąk.-regi wogús.-hohùra hatcidjéregi jee recgéra jedjąixdjipa é·dja hipa nąkáraxgu minąkgiji gipíje . . .

PART X

597. wogús.-hotcira djasgágere jé·sge-hamikgìji tco-kisák.ra; wáną'ì-hakerè-regi (wanaiá-). **598.** háp.ra rukírikiri míkje airéną giji. **599.** wąk.regi wajągús.ra wokúruγitc huhíje gadją. **600.** wogús.ra xgicgúni jé·sge-hakìji, wogús.ra karáipije. **601.** é·gi wagiwewíje wajá-hiją hokicgáiregi píra hiregíji.

602. wa?ujé wanik.-híją ?úje ?úje nąp.órehi ?úje ro-é·dja kurus.-ánąga tcaxcép.ra sądjąxdjí-hiją. **603.** hinúk.-hirakìrus ?úje giji. **604** mą?-hidjédje-hìje gàdją. **605.** háp.ra rukírikiri je·sga-hidje-hìje.

606. é·gi hinúp.ra ?úje ró-e·dja kurus.-ánąga wanik.híją ?uje keredjąsep.ra. **607.** hinuk.-hirakìrus ?úje sądjąxdjì-hiją wagi ?úje hatcídja tcóni hidjehígiji. **608.** é·dja hidjehíje gadją. **609.** háp.ra djasgégiji hidjáira hidjehíje nąkéra háp.ra rugigís je·sge-hádjeje giji. **610.** karáipije.

611. é·gi hidanína ?úje rohí sanik hóicoro-è·dja kurus.-ánąga nąp.órehi ?úje zik.ra sądjąxdjí-hiją hinúk.hirakìrus ?úje. **611a.** é·gi hóidje wahínąka é·dja hidjehigádją. **612.** rúgisdjinąkje zik.nąka ?úxininìsgè-hiją, hira juranísge rúgisdjinąkje giji. **613.** háp.ra hiraidjáira djínąkje, háp.ra rúkirikìri kirinąkje.

614. é·gi hidjóp.ra ?úje ro-sánik hoicoró-e·dja, rora nigé kurus.-ánąga nąp.órehi djiregádją widjúksik.ra sądjąxdjí-hiją. **615.** hinúk.-hirakìrus 'úje hatcídja

waụnąk.gìji é·dja hidjehigádją. **616.** hąké wíkerekníje. **617.** hixgą́*ra* wapakónąk je·sge-hanąjíje djasgéxdjị hoixgąxgą djiregíji djasgéxdjị hąp djinąkgíje. **618.** é·gi hisatcą́*ra* nąp.órehi ?ụ́je ró-e·dja kurus.-ánąga giji. **619.** háp.ra hirukóno gigíje ráp.ra sądjąxdjí-hiją ?ụ́je, hinụ́k.-hirakìrus ?ụgíji. **620.** hóidje wohínąk é·dja hidjehígadją hąp.ra hiraitcéra háp.ra rúkirikìri kiridje híje. **621.** nịgé wawojúnąkgiji haruxá háp.ra hiraitcéra háreje.

622. é·gi wa?ụjé rohí-saniḳ hoicoró-e·dja róra nịgé kurus.-ánąga nąpo.orehídjiregàdją. **623.** docónok.ra sądjąxdjí-hiją hinụ́k.-hirakìrus ?ụ́je giji. **624.** hatcídja hidjéwahinąkgìji é·dja hidje-hígadją. **625.** háp.ra karapiésge jé·sgehadjinąkje. **626.** nịgé wawojúnąkgi é·dja giji. **627.** jejé·nụga nąp.órehi ?ụánąga háp.ra xedehí hirukóno wagigíje.

628. je·gụ hi-ánąga é·gi wogụ́s.ra tcáwa huwagigíji. **629.** wąk.régi wániḳ.ra hopíxdjị-hiją hadjí tcąt?íje giji. **630.** wąk.régi mąxí hadjanąk.wire tco-dégi hatcídja hokisák.ra heregíji. **631.** é·dja wanąhéreje wanąhéregiji woxdjí*ra* e wasgé-herekaragìreje giji.

632. wanióitcge hịsgára hérasà-hiją héra dajájapdjị tcąt?ị huje. **633.** tciáka kisák.e·dja háp.-hiwagàx tcąt?ị húje. **634.** é·gi djánąka hanątcíxdjị hanídjinąk.irèje hucérek.ra sgáxdji hojúdjeje. **635.** wasgéra háp.-hirut?èt?ekdjị je·sgehádjeje.

636. hinụp.óho*ra* ną-hisawąk.regi é·djadji wanąhéreje giji. **637.** wanióitcge hịsgára herasá-hiją wasgé-e·dja tcąt?ị húje rokísak.è·dja háp.-hiwagàx tcąt?ị hújegiji. **638.** djánągáka hanątcíxdjị hanidjínąk.iregìji. **639.** warúcewek hịp.-iréje jeéniḳ hixédehi hi?ụi*r*ékdjera, herejé hoda hírega.

640. é·gi wogụ́s.-hotcira hádjiregìji hok*áwa* djinąk.irégi tcíra djasgegáka hanątcíxdjí petc.ra hoxíninadjikèreje giji.

641. waxopíni hokirátc.ra wogụ́s.-hotcirà-hoixdjị-ąka hanątcịxdjị nụwąk wahíreje pụ́xaworàs.ra (pụxawą ? howaras.ra) jée petc.ra rawé wadjáireje. **642.** é·gi djásge-howanąk.re je·gụ-howáre kiri-ánąga (jé·sge-). **643.** hitcụcgé gikarátc.irera hominąk.nąka nąkehi-é·dja hakirí higihís minąk.ireje. **644.** pụ́xaworàs.ra pịhíniḳ hobodúdus minąk.ireje. **645.** "hąhą́, wacdjịge, nicgé mejé·gụ hị*r*adjirekdj*anà*winą. **646.** hiją́ hok?ụ́*ra* pí*w*iwigìji hiją́ wewíną pịwiwígiji wąkcik.ho?ị̀*ra* dejé·sge hị*r*adjir*a*nihekdj*anà*winą . . .

PART XI

647. hitcụcgé gikarátc.irera waxopíni-hosdokì-hiją waxopini pí*ra*, djánąga wąk.regi-hèrera, djánąga mą-hihágeregi hígiakìji waxopini pí*ra* here-ánąga mąkúhą*r*egi waxopini pí*ra* djanągáki, jé·nụga hitcụcgé gikarátc.irera hanątcị sdówahiánąga. **648.** "wąkcik.-ho?ị̀*ra* haé wagagigíregi, wakcik.-ho?íra pị hi?ụk-djéra hanątcíxdjị haéwągagigire-ànąga; háp.ra djosgehádją*ra* jé·sge wągagiruxùruk.-irèra e pịgádją.

649. tcira hóixdjị djasgágere méje·sge mịkgíji. **650.** tci-hokisák.ra hanątcíxdjị e·djácaną djąp.ra hirakére himinąk.ireje giji. **651.** tci-hokisák.ra hąp.ra rukirikiri míkje.

652. é·gi wąk.regi wogụ́s.-hohùra hatcịdjéregi é·dja wajągụ́s.ra wokúruxutc

huhíje gadją. **653.** djagú-hapéresge jé·sge-hanąkje giji. **654.** wakaráipjje wogúṣ.ra xgicguni-ąkgiji.

655. é·gi wagiwewíje wajá-hiją hokicgą-*i*regi pí*r*a hiregíji. **656.** wagiwéwigadją hipéresje hominąk.nąka. **657.** é·dja wa?ujé mąxískara kera tcóra hiroki hapórokje. **658.** háp.ra watcogíji je·sge-hádjinąkgìji. **659.** é·gi wąk.regi hugigíje wogúṣ.-hotcira tcawa húgigigi wąk.regi. **660.** wąk.regi háp.ra higi*γ*úk hujé herécgera djánąga mąxíwicicík.ra hanątcíxdjį wítc.-hasątc.ra howacgáp hujé giji. **661.** háp.ra karapiésge kiridjéhije. **662.** wakirihókere ?*u*racáną djagú roikaráiresge nąjíje gíji.

663. é·gi wogúṣ.-hotcira acge djigádją docónok.éga wániḳ xu wáihak.ra hipéresje. **664.** hiperesgádją tcíra hewąk.regi djigádją hikipá haníguje. **665.** haníguǵádją hąp.ra hogúra pahi gisąsąkje ksap-kiniṗgi kíkawa?u-ànąga djásgehowanąk.re je·gu hówakiri-ànąga (horanihe-e·dja kirigí) rci-hosák.-e·dja hiwa?óxdjiregadją háp.ra wąk.regi hu nihéra gicorátc djirehíje. **666.** háp.ra rugigís kírinąk.hìje. **667.** é·gi hirahiróitcą ki-ánąga é·gi ruhá-hinągìgi (-hinąkgigi? -hinąk-hígi?). **668.** é·gi hira-kíware hiádji-ha*r*àiregi; háp.ra higi*γ*úk djir*á*nąjiję. **669.** hanątcíxdjį hirakíware hiregádją. **670.** tcíra hanątcí hahí hąp míḳje. (**671.** é·gi hakdjá hiráikirigìji.) . . .

PART XII

[**672.** hap.o-gúreginąk.re witc.-hiráwasèwera mą?ú*r*a wirorák.hiją háp.ra (tcira) tcíra-hirògikònąkje giji.] **673.** dasésepdjí-hiją herejé wirórak.nąka kurus.ánąga kurux?o djirehíje, je·sg*á*djirehìje. **674.** wąk.ra heseretcíhiją (hi-seretcí-) heregi (heregi?) mídjíreje háp.ra djasg*á*djegi hidjáira kiridjéhije. **674a.** tci-hokisák.-honąjì*r*a hąké hiápozopìni (hiapozóp-hi-ni?) hodapínina rotcą kiridjéhiji. **675.** máxi-hocecìnina djásgakirècge hanątcíxdjį howucgúni*r*egi hoisítc rehíje. **676.** wirorák.nąka hąp-hogúreginąka wają-hócicik (wajócicik) higisítc haniguréje (hánigi-hèreje).

677. hinup.óho*γ*a kurux?ó djireje je·sg*á*djiregàdją waxopíni tcitcáp.irera petctcétc.ra nągúra hanątcíxdjį sísitcí djip.-híje; hopi*r*ácaną djip.-híje. **677a.** tci-hokisák honąjí*r*a hąk*a*-bozàpni. **678.** hodápenìna rotcą jé·sg*a*kiridjèhije giji. **679.** é·gi háp.ra hidjáira je·sg*á*tcąt?ị djidjehíje.

680. hidaního*γ*a jigé wirórak.ra kurux?ó djirejé; je·sg*á*djirehìgadją tci-hokisák.-honąjì*r*a hąk*á*-bozopìni (-bozope-?) je·sg*á*djidjehìje. **681.** hodápinina rotcą djirehíje; waxopíni tcitcáp.irera tcąt?ị-ąk.re háp.ra hidjáira djidjehíje. **682.** wąk.ra heseretcí-hiją nihéra wąkcik.-ho?í*r*a híraginàxdjį je·sg*anáj*kje. **683.** tci-hokísak.-nąjì*r*a (-honąjí*r*a) hodapinína rótcą wajągúṣ.ra é·dja djidjehíje. **684.** waxopíni tcitcáp.irera wogúṣ.-hotcira hąp.-hére-kokìri. **685.** karapiésge xgicgúni je·sg*á*kje. **686.** háp.ra haké nige huhíni wakirihókere ?*u*rácaną djagú-hirokarà-iresge je·sg*a*nąjìje . . .

PART XIII

[**687.** rekúhuhira tcíra-hobotcàgiwera tcira-hobera tcagíwekdj*a*nèje.] **688.** sániḳ.-hocoirò-e·dja rusjé witcą sitc-sèretc.ra sądjąxdjí-hiją sgaxdjí-hiją tcowéra hódjidjehìje tcábo-nihàra. **689.** háp.ra higi-?u-ánąga si-rokúra; háp.ra higi-

ʔu̧-ánąga tcowéra hokéreje witcáwątcịc (witcáwą-sịtcʔ) séretcdjera tcowéra-hodjidjèhigi wajągúṣ.ra djagú hirokóno gigigíji. **690.** hanątcị róhik-ʔu-ànąga waʔụdjéje. **691.** rohíra xóxe hakikáranije gadją. **692.** sítc.ra wáriric-higàdją. **693.** waxopíni tcitcáp.irera hocicík.ra djasg*á*-giji hanątcịxdjị howucgúni*r*egi hoisịtc rehíje. **694.** wogúṣ.-hotcira sisịtcị hąp.rácaną rukírikiri kíridjehìje. **695.** tci-hokisák.-honąjí*r*a; hodazóp.ra rotcą́ djidjehíje. **696.** herécgera mąxi cicík.ra djasg*á*kiji hanątcíxdjị yowucgúnina hoisịtc rehíjegiji. **697.** hąp.rácaną karapiésgexdjị kiridjehíje. **698.** wakírihokereʔú*r*a djagú rokaráiresge nąjíje? **699.** (hóidje djop.óhą ruhá-hidjegi siwáigizira); tcekdjí*r*a ruhá-hidjegadją. **700.** hiko·rokehìwira hítcap.ra okcúkcu-è·dja hipá gipók.-hidjehìje. **700a.** a sánịk.-è·dja ruhá-hidjegàdją hitcụcge gikarátc.irera sąwąxdjị nụsąwąxdjị hidjehíje. **701.** okcụcu-é·dja pa (hipá) gidjehíje. **702.** wáiza-hidanìna ruhá-hidje-gàdją hikó·-rokehìwira hịtcap.ra hahíxdjị (haxíxdjị) okcụkcu-é·dja-hipà gipók gidjehíje. **703.** wáiza-hiroàk.ra ruhá-hidjehigàdją hitcụcgé gikarátc.-irera hohotcị ókcụkcu-è·dja hipá gipok gidjehíje.

704. tcíra-hob-hikèrera hínụk-hirakìrus waką tcóra wąk.ra hoicórora hokéreje; waką́*r*a wąkdjega hoicóro kerejé. **705.** hinúkdjega hoirátcgera hokéreje. **706.** wakąnąka akíwake wánidjinąk.-ànąga waruksúsụtcje giji. **707.** hikó·-rokehìwira djádjąixdjị-àki, jédjąixdjị wowádjas hidjehíje. **708.** hąké kcụ*r*épini hídjewahìje. **709.** tcirópra hakdjá hoidúkirinąkgì hąp.ra hokiwásik. **710.** tci-hokisák.-e·dja rugigís kírinąk híje hąp.ra hokíwasik haníhinąp gikéreje.

711. nịgecáną hąp.-hamanìna warawá tʔąhihìpje. **712.** nịgecáną warawá hihípje má*r*egi-hèrere.

2. ENGLISH TRANSLATION

PART I

[1. The first world that came (into existence) is Earthmaker's; there Earthmaker lies-extended. 2. The second world that Earthmaker created is that of Trickster; there he has his lodge and there he lies extended in control of life. 3. The third world that Earthmaker created is that of Turtle and there he lies extended. 4. There he has his lodge, there he lies extended in possession of life, being placed in control (of life). 5. The fourth world (Earthmaker created) is that of He-whom-we-call-nephew (Hare) and where he lives; there he was placed and there he lies extended in possession of life, of that indeed was he put in control.]

6. Up above a male-being was coming to consciousness. 7. It would seem that he was in a lying position as he thus came to consciousness. 8. "How am I?" he thought to himself just as do the members of the Medicine Rite. 8a. Then he took pity on himself and tears poured from his eyes. 9. Now he moved his right arm and then his other arm. 10. He moved his right leg and then his left.

11. "Will it be good, I wonder?" he thought to himself. 12. He took a piece of the fleshy part of his right side, a little piece of it, and commenced to stretch it, making it round, and, then, from above, from the place where he was

sitting, he cast it (below). 13. He could see its pleasant light he brought it into existence in this manner. 14. Now, for the first time, he looked in the direction of the east and he saw the light as he caused it to fall limitless; he saw it (as it fell) where nothing as yet existed. 15. Then he turned his gaze to the north and he saw the light falling limitless. 16. Then he turned his gaze toward the west and he saw the light falling limitless. 17. Then he turned his gaze toward the south and he saw the light falling limitless.

18. Then the one-lying-there thought he would create something that was good. 19. Indeed, something that was good he thought of making. 20. Thereupon he created a world on which to sit-and-exist. 20a. Then a second world he created and a third. 21. And, having created three (worlds), he proceeded to create a fourth, only this one was smaller. 21a. He made it round by sticking his thumb in it so that it sprang forward (and stayed that way). 22. Thus he caused (our world) to have the shape it now has.

23. There (our world) lay but it was not quiet but kept spinning around. 24. "How shall I act," he thought to himself, "so that it will be quiet?" 25. Then he pondered about it and thought to himself, "How will it be if I do it this way?" 26. Then he created four island-anchorers, making them with his own hands. 27. At the four (corners) of the island-world he placed them, one in the east, that this being might sit there and be in possession of life-and-light. 28. He placed another in the north that this being might sit there and be in possession of intense white life-and-light. 29. He placed another in the east that he might sit there in possession of life-and-light. 30. He placed (the fourth) one in the south that he might sit there in possession of life-and-light; indeed he put this one in control of the largest amount of life-and-light. 30a. In such fashion they were to function. 31. Yet (the world) still was not quiet.

32. Then, once again, he created four island-anchorers; he made four exceedingly white-and-awesome sacred beings with his own hands. 32a. He laid them all in a row facing the east. 33. Enclosed and underneath our grandmother he threw them down. 34. Then he looked at them (to see) if, by this means, thus (motionless) it would be. 35. The world, however, was not quiet.

36. Then he created four spirit-walkers (snakes), very white-and-awesome beings, making them with his own hands. 37. Then he created four water-spirits and he placed them in between where he had placed (the other four). 37a. (They were so placed) that their tails protruded from our grandmother (earth) and were visible in the east and their heads in the west.

38. Yet in spite of this (the earth) had not changed (it was still not quiet). 39. So, once again, the-one-stretched-out there proceeded (in his creation), taking a piece of the fleshy part of the right side of his body and formed out of this body, with his own hands, an extremely white and awesome being, the sacred woman, together with a female. 40. Then he let this being loose, despatching it toward that earth on which we live. 41. It fell exactly in the centre, right underneath where earthmaker dwells. 42. This being split in two with a crash and, as this crash occurred, this crash instantaneously brought about

life-and-light. 43. Then, with crushing force, this being landed upon our grandmother, along every portion of her, settling at the rim (of the earth), at the four corners. 44. Then (Earthmaker) looked at (the earth). 45. It still was not quiet; as it had been, so it remained.

46. Once again and with his own hands (earthmaker), created some very white-and-awesome trees with four branches. 47. These he sent crashing down forcibly. 48. From above, in front, where the rock (the sacred woman) had split in two, there it landed. 49. Where he had intended it there it landed. 50. The trees came down crashing, came down and were scattered over the whole length and extent of our grandmother, the earth. 51. There were all varieties of trees and the leaves on them were very lovely as they began to sprout and immediately the trees took the appearance that they were all to have. 52. Then he (Earthmaker) looked down and, in addition, created smaller (trees). 53. "Thus it will be good," he thought. 54. Now, once again, he formed something, some blue-stemmed grass, formed it with his own hands; each had four branches. 55. These he sent crashing down to where (the others) had come and there they split in two. 56. There they came and split in two covering our grandmother. 57. Then all the different kinds of grasses and plants and weeds came into existence (from these blue-stemmed grasses).

58. (Earthmaker) looked down and (saw) that his creation was quiet, that it had become peaceful and that it was pleasant to behold, this creation. 59. Along the full extent of our grandmother, the earth, extended the green light-and-reflection and the escaping odors were pleasant (to inhale).

59a. And of this that he had created Earthmaker thought, "It is good." 60. Then (Earthmaker) acted again and took some dirt and made a man. 61. When he finished the man he spoke to him. 62. He did not answer but remained quiet so he came to the conclusion that he did not possess hearing. 63. Thereupon he did this: he stuck his finger in his own ear and then worked it into (the man's) ear and he then could hear. 64. Again he spoke to him and still he did not answer. 64a. Then he thought over the matter and realized that (the man) could not see. 65. Thereupon he touched his own eyes and then (the man's) eyes and then he could see. 66. Then he spoke to (the man) again but he did not answer yet he turned toward him, so he knew that he could hear and see but that he did not possess the knowledge of speaking. 67. He, thereupon, put his finger in his own mouth and then into that of the man and so (the man) knew how to speak; but still he could not say anything because he had neither a mind nor a heart.

68. Thereupon (Earthmaker) took a piece of dirt and a portion of his own body, rolled them up and mixed them, and made a heart. 69. Then he spoke to (the man) and it was good, for the man spoke; nicely and quietly he talked to (Earthmaker).

70. (Earthmaker), from above, now sent (this man) to the earth and, when he came to the centre, there he split and was dispersed (over the earth). 71. Where he landed there he split (in pieces) and thus did all the different languages

and peoples on this earth develop; thus did all the different languages (and peoples) come into existence; thus it was. . . .

PART II

72. Earthmaker created the (original) human beings with a fixed-and-full life (length of years), thus did he create them. 73. Immediately after (their arrival on earth), he heard their voices as they sang; indeed he heard them singing. 74. Then, again, for the second time, he heard their voices as they sang; he heard them singing. 75. For the third time he heard their voices singing. 76. But then (the singing stopped) and he thought to himself, "What is the matter?" 76a. Had he looked down from above (he would have seen the human beings) standing and pleading to him, with hands-extended, their thoughts directed upward. 77. Then, for the fourth time, he heard their voices weeping intensely; their thoughts intensely directed toward Earthmaker, their minds most piteously directed toward him.

78. "What is the matter, how can that be?" he wondered, "I imagined that I had created them with a sufficiency of life (years)?" Thus he thought. 79. Then he looked down. 80. And, having looked down, there, most truly, was it a fact, that Herecgunina and his attendants, that all the evil spirits and their helpers—those on earth, those from above, and those from below, as many as there were that had sharp teeth, as many as there were that had sharp claws, indeed, as many (evil spirits) as existed—that they were at work upon us. 81. (Weeping they said) "We tried to establish a village but (these evil ones) live upon our line of lodges. 82. We tried to secure food but they caused us to fall short of (attaining it) erect (i.e. alive). 83. For this reason it is that we are acting in this fashion, that we are crying. 84. And so we stand here extending our thoughts to you, Earthmaker; that we are crying."

85. That they were telling the truth (Earthmaker) knew. 86. He felt (that unless he did something) there would be no one left moving about (the earth). 86a. So, therefore, in order to try to improve his creation, he pondered over the matter and came to this conclusion: he created a man, the very first one, out of that upon which he was extended, taking (the material) from below him and making the man with his own hands. 87. He improved him, giving him a better mind-and-heart, giving him a better life (than he had given the being previously created). 88. Then, before despatching him to the earth, he instructed him about how to better (things) on the earth. 89. Then, from above, he let him loose toward (the earth) and the noise, it seemed, was great, his limbs whistling as he tumbled down.

90. "Well, I wonder, how far I must have come (by this time)?" he was thinking to himself. 91. He looked toward the earth as he came (speeding) down. 91a. He landed with tremendous force, twisting around. 92. He lost complete consciousness and, when he came to, he was extended, right on his back. 93. Then he travelled over the earth, but he accomplished, absolutely nothing. 94. What he was to do was unaccomplished and every variety of small evil animal began to-play-pranks-on-him-and-plague-him. 95. Finally, he sat down

and began to think of what it was he had to do and he recognized that he had done absolutely nothing (that he was not their equal?).

96. Earthmaker knew (this) and so there, in the sky which we see stretched out above, he created (another being), placed life in him and put him in control (of life). 97. He was named Turtle; that is who he was. 98. Then (Earthmaker) took hold of him. 99. He worked him over so that in no part of his body would any part of death be placed (i.e. he was invulnerable). 100. Then he let him have a weapon (a knife). 101. Now he let him go and despatched him, and he came (tumbling) toward the earth. 102. Then many deaths-by-violence (wars) took place (on earth). 103. Here (on this earth) they indulged in such excellent fun and play! 104. "For a just a little while I'll go along with them," he thought, so he accompanied them and he liked it. 105. As a result he was trampling on our bodies as he swept along and he soon realized we were not prospering.

106. Earthmaker had knowledge (of this too) so, therefore, he created Hare and he took him and placed him between his legs and addressed him, saying, "Now you are the last one I shall send (to the earth). 107. If you do not succeed I shall have to remake my creation"; so he spoke to him. 108. Then he pointed out (to Hare) where the great evil ones were. 109. He encouraged-and-spurred him (Hare) on. 110. "If you do not accomplish (this task), it will not be good," he said to him. 111. "The first two I sent failed so do you now exert your best strength," thus he spoke. 112. Then from above he despatched down toward the earth.

113. As (Hare) sped down from above he pondered in his mind repeatedly (about what) he was coming for. 113a. "How will it be?" he thought. 114. Then, as he approached our grandmother, he recognized our sister. 115. She was just approaching her menstrual period yet he entered her womb. 116. There he sat and felt crowded-and-enclosed and (in addition) began to worry. 117. As he sat there he heard our voices; as he sat there he became anxious (about us). 118. As a result he emerged in seven months. 119. He forcibly shoved himself out of his mother as he emerged, injuring her (and she died). 120. (And so) not "mother" could he say to anyone.

121. His grandmother took him and raised him. 122. Now, when the (first) morning came, she took him and fondled him and, willingly, (the baby) turned to her. 122a. When the second morning came, she took him and fondled him and he smiled all over at her. 123. When the third morning came she took him and fondled him and he stood up and was on the verge of speaking. 124. He was pleasant and quiet and (both grandmother and child) were happy. 125. When the fourth morning came she took him up and fondled him and then he stepped forward and walked away to the other side and there he sat down. 126. Now he spoke for the first time, "Grandmother, how are my uncles and aunts getting along?" 127. She answered, "Grandson, they are getting along well." 128. For four days he moved about the lodge with bright and sharp motions. 129. He heard us, our voices. 130. Then he asked about us, "Grandmother, how are my uncles and my aunts prospering; why are they making

these utterances?" 131. "Grandson, that is their way of talking, just to no purpose," she said. 132. Then, for the fourth time, he asked about us.

133. Finally, she told him (the truth), "Grandson, your uncles and your aunts, they are exclaiming (in this fashion) because they are in a most pitiable condition. 134. Herecgunina and his attendants, as many evil ones as there are (are mistreating them). 135. As many (evil ones) as exist are mistreating them. 136. Humbly they are seeking life. 137. They attempt to go out in search for food but they fall short of their villages (they never reach their villages). 138. The great evil ones prey on the line of dwellings and the villages where the people live." 139. "Grandmother, why did you not tell me this a long time ago?"

140. When morning appeared (Hare) started out walking toward the east. 141. He planned to kill one of the great evil ones and shove him deep within our grandmother. 142. Then, again, when it became day, once more, he started out walking toward the north. 143. On that side he planned to kill one of the great evil ones and shove him, likewise, deep within our grandmother. 144. He shoved (the evil one so deep) that even their backs could not protrude (out of the earth). 145. Then it dawned again and, when it dawned, for the third time, he started walking in the east direction, in that direction he started to walk. 146. There, too, he killed and shoved one of the great evil ones (into the earth), so deep that even their backs could not protrude. 147. Then, for the fourth time, it became dawn and he started out toward the south and there he killed one of the great evil ones. 148. Deep within our grandmother he shoved him, (so deep) he shoved him that not even his back was able to protrude.

149. Then, over the whole extent of our grandmother, over every part of her, to the very rim of the waters (that surround her), thus far he proceeded. 150. Throughout this whole extent of our grandmother (he proceeded), not missing any part of it. 151. All the evil ones, every one of them, he shoved (into the earth). 152. After that he proceeded to construct a road, in the east. 153. Four times he proceeded to walk (in that road) and to come back. 154. Finally he spoke to his grandmother, "Grandmother, the life (the length of life) of my uncles and my aunts will be the equal of mine," thus he said. 155. "Grandson, it is the truth you speak," she said. 156. Then he looked at his grandmother and he saw that part of her back was at that very moment beginning to cave in. 157. "Oh I trusted her implicitly and thought she was telling me the truth and now (I see) her heart is similar (to the evil ones), that is what she has just told me!" so he thought to himself.

158. The heart of He-whom-we-call-nephew was sad so, therefore, he took his night-covering (his blanket) and lay down with his back to the lodge entrance. 159. As he lay there he kept thinking to himself, "O my, O my! The spirits, everyone of them, will bring about death equally to all beings!" Thus he thought to himself.

160. Then the thoughts Earthmaker had placed in him, what he had come for, how to accomplish it, how he would do it, all these thoughts came to his

mind. 161. His grandmother sat there thinking and thinking. 162. She loved them (Hare and human beings). 163. (She thought of) what he (Hare) had done and what he was to accomplish and of how much of what the creator had created she had received (how limited it was).

164. Then, all of a sudden, (Hare) became wild-with-anger, "Maybe even I will not be spared (he the evil one, will place me in the centre) that, indeed, I will be stamped down (into the earth)!" he thought to himself. 165. And he thought to himself that what he had planned, this he would not be able to accomplish.

166. Then our grandmother did this: she got up quickly and took her bag to work with it. 167. She was quite frightened and she tried to appease him saying, "My own dear little grandson, what you said (before) that is indeed true. 168. Just in this fashion did the creator make (this earth); he made it small. 169. Should (man's) descendants do as they would like to (never die) then, in time, they would crowd themselves. 170. Then, again, they would be in a piteous condition; it would in fact be worse than it had been before. 170a. That is why Earthmaker acted in this fashion. 160b. If there were no falling-apart (death) then, in time to come, most miserable would (human beings) be. 171. For that reason, consequently, I shall make visible (to you) something for your uncles and your aunts; a religion which you are to show them. 172. In this they will not fail, my own dear little grandson. 173. That you might arise, that is why I am saying this."

174. She spoke (?) and then, secretly he looked at her. 175. (There she stood) a woman just coming into young womanhood; good-looking and pleasing, thus she was. 176. Yet (Hare) still did not get up. 177. Then, for the second time, she said, "My own dear little grandson, I spoke to you to induce you to get up, yet you did not arise," thus she was saying. 178. Then he looked (at her). 179. There stood a woman, facing the east, and who had reached middle age. 180. The hairs at the back of her neck were sprinkled with white, thus she stood there. 180a. He looked toward the east and just that way she was. 180b. "Something might happen now," he thought. 181. So he did not get up. 182. Then, again, she said, "My own dear little grandson, I spoke to induce you to get up, but you did not do it," thus she was saying. 183. Then, again, he looked at her. 184. She had almost reached the normal span of life, there were only a few black hairs left. 184a. "Something is going to happen and she will show (me) more," he thought to himself. 185. Yet he did not arise. 186. Then, for the fourth time, she said, "Nephew, I spoke to induce you to get up, but you did not get up," so she was saying. 186a. Then he looked toward the east and he saw someone shaking nervously, someone whose body had reached the full span of life, someone whose body had the appearance of a flea. 187. Her arms were like that of a pipe-stem; she looked as if she was wearing a swan (on her head); bald-headed (she stood there) and she had a hollow in the nape of her neck. 187a. Her hair was soft and thin.

188. Then He-whom-we-call-nephew threw off the night-covering and pushed it aside. 189. Then he proceeded to pursue and shove further away toward

the north all the evil clouds, every one of them. 190. Life-and-light became happy; he made it even more so. 191. Then (Hare) greeted his grandmother four times. 192. After he had thus greeted her four times, He-whom-we-call-nephew had attained an age where he looked as if he were wearing a swan (on his head); his body was like that of a flea and his arms had the appearance of a pipe-stem. 193. He was facing the east, standing there shaking nervously and he carried a staff (poked) under his chin. 194. "Greetings, grandmother, despite everything, thus it will be; thus have I made (life) visible to my uncles and aunts. 194a. They will not fail, my uncles and my aunts. 194b. This, I myself, have made visible to them. 195. They will not fail, if they utilize this life."

196. (Hare) now decided to erect a lodge for the spirits. 197. He did this; he went and brought eight upright lodge-poles. 198. Then he seized our grandmother's breast and spread her breast out toward the east. 199. He threw the upright lodge-poles toward the east and caused them to become bent together. 200. Then having secured the lodge-poles in the south by means of that-with-which-one-ties-things-firmly (basswood bark sinews) he threw in the little-walking spirits (rattlesnakes) toward the east and these became the soldier-tiers (rattlesnakes). 201. Then he proceeded to the other side (west) and there he used as tiers the crawling-soldiers (species of snake). 202. Proceeding in the direction where the sun does not set (north) there he used as tiers black rattlesnakes. [203. It is I, I am the one saying this.]

204. Then he took a long yellow snake and used it to tie (the poles) with. [205. It is I, I am the one saying this.] 206. Straight upward, on top of the lodge, he threw some blue snakes toward the east. 207. Finally he put two snakes on each side of the lodge-poles at the entrance, a female (on the left) and a male on the right. 208. Then he went out and brought the glistening-back (reed-matting) and this he threw up toward the east. 209. Thus he shut off the light (within the lodge). 210. Then, in the north, he enclosed and prepared a good and sacred place from a black-haired animal (bearskin seat); in the south, too, there he made ready a sacred place from a white-haired animal (deerskin seat) and he threw it in such fashion that it extended to the very end along one side of the lodge; thus he did.

211. Then he called for his friends and the four of them sat there together, Trickster, Turtle, Hare and Earth, those four sat there together. 212. They were arranging for the assembling of the spirits.

[First version of episode, lines 213–233.]

213. Then He-whom-they-call-nephew sent out a very young being from above, a winged-one to walk along the path (to go out and invite spirits). 214. The second sent out was to walk along the path of the beings who sit at the edge of the island, the island-anchorers. 215. (The third one) sent out was the black-furred one, he-of-the-very-fast-motions, one who is enclosed in a belt of basswood bark.

216. When the second one returned he entered the lodge and stood there right in the middle. 217. He was not the same in appearance as when he

started. 218. The hair on his head was almost gone; like mocassins practically worn to shreds, he looked; he had only a few hairs here and there on his back and the skin (of his body) hung down in folds. 219. He had reached the full limits of life. 220. Then this one spoke, "Hare, this that you see me (do) for this (the human beings) should call upon me. 221. Both (men and women) cannot fail to obtain that good thing which you have seen me (do here)." 222. Then (Hare) thanked him. 223. Four times, toward the four places where the winds come from, he scratched and tore up the earth and then shook himself repeatedly so that, as he had been when he started out, now he became again.

[[216a. The one who had gone out first now returned and entered the lodge, just as (we) do so he did. 217a. Four times he went around that road. 218a. When he came to the middle of the lodge he had become a very old man. 219a. Pleasant (to look at) he had been (when he left), but now his feathers stuck out only here and there and the hair (on his body) was worn out. 220a. Then he shook himself repeatedly and, as he had been when he started out, so now he became again. 221a. Then he addressed (Hare), "Let anyone of your uncles and your aunts call upon me and imitate me properly; let him ponder upon how well he can do this. 222a. Life, just as I have shown him, he cannot then fail (to obtain)," thus he was saying. 223a. Thereupon He-whom-they-call-nephew thanked him.]]

224. Then the third one who had sped forth (to invite) the good spirits dwelling under the earth, the awesome-sacred ones (the water-spirits), then he returned; but he did not enter (the lodge) as he had left it. 225. The hair on his head was almost gone; the skin (of his body) hung down in folds; like a worn out mocassin he appeared, with hairs sticking out here and there on his back; thus he returned and entered (the lodge). 226. He came back as the others had come back. 227. He proceeded to the centre of the lodge, and there scratched and tore up the earth in the four directions. 228. Then shook himself repeatedly and became as he had been before when he had started out. 229. Now he spoke, "Hare, let anyone of your uncles and your aunts imitate me properly; let him ponder upon how well he can do this that I have shown him and then he will not fail to obtain just this."

230. (Then came) all the good spirits, the winged-ones, from above, from the place where there is no sun (the north); then those from the place from which the wind comes (the east). 230a. The leader of those who came from the direction where there is no sun sat there in the north. 231a. Then, to the place where there is sun (the south), came all the animals from the earth; then all those who came from under the earth and all of those from the south came and the lodge soon was completely filled. 232. Everyone there concentrated his mind upon the centre of the lodge as they sat there. 233. There lay the centre of the lodge, sparkling, shining with life-and-light.

[Second, corrected, version of episode, lines 213–233]

[[*213. The first one was the very white walker-on-light, the very awe-inspiring cackling-swan who had come from above and whom like the other

walkers-on-light Earthmaker had placed in control of most abundant life-and-light. *214. He it was who set out to walk on light (to invite the spirits). 215. He made the circuit of the lodge four times and (each time) life-and-light became brighter; the toes on his feet were not uneven and he stained-and-smeared the fireplace with life-and-light. *216. This he did.

*217. Then the second one made the circuit around the four great island-anchorers. *218. He was a very white-faced wolf with very blue hair and he made the lodge-circuit four times, increasing the life-and-light each time. *219. Past the four winds he walked. *220. Then the third one left, the one who was to speed along to the awesome beings (the waterspirits), all of whom had been placed in control of life-and-light. *222. The life-and-light became brighter (each time).

*223. When he (the third one) started to go out, he who had left first was just coming back to enter (the lodge). *224. As a very young one he had left but now the hairs on his head were almost gone; his feathers pulled out and he was very old. *225. He proceeded around the lodge and finally stopped at the centre of the lodge. *226. "Hare," he said, "the life that you are seeking for your uncles and your nieces, this it is (they will receive), if they call upon me." *227. There, in the four directions, he scratched and tore-up the earth and then shook himself thoroughly and he became as he had been when he started out.

*228. Then the second one who had gone out (returned) and started to enter (the lodge); as a young person he had left but as he started to walk into (the lodge), he was a person who had reached the full limit of years. *229. The hairs on his head were almost gone and those on his back were sparse, with a few hairs sticking out here and there; indeed like a wornout mocassin he looked as he proceeded walking around the lodge to the centre just as they walk (now). *230. There he spoke, "Hare, your uncles and your aunts, the life you are searching for them, anyone of them can obtain by striving to imitate well (what I have done). *231. In order to do this properly they should call upon me and they will not fail. *232. Then there, at the centre of the lodge, he scratched and tore up the earth in the four directions and shook himself repeatedly; the young person he had been when he started out, that he now became once more.

*233. Then the third one, the wolf, who had gone out, down below the earth, a young man, returned and, as an old person in whom extreme old age was visible, started to enter the lodge. *234. The hairs on his head were almost gone, his skin hung down in folds and he looked like a wornout mocassin. *235. He made the circuit of the lodge and stopped at the centre of the lodge. *236. "Hare," he said, "what you are searching for, your uncles and your aunts, that life any of them, by good-and-proper actions, they can obtain. *237. Let them call upon me."

*238. Then he scratched and tore up the earth in the four directions and shook himself repeatedly and as young as he had been when he started, so he became once more. *239. This is all.]] . . .

PART III

234. When he-whom-they-call-nephew planned to gather together the spirits (for the Medicine Rite) he used a tanned buckskin, and tobacco, the means for obtaining life, that is what he used to gather the spirits together. 235. He-whom-they-call-nephew divided the tobacco into four parts. 236. Then he tied these parts up. 237. He tied life-and-light in them. 238. He was going to ask those (about to start off) to obtain blessings. 239. Each one in turn started out to gather the spirits together.

240. The first one was a very young wolf, a very white-faced one and he was to pass by the great island-anchorers who cast their breath upon us every day. 241. The second one was a walker-on-light, a very white one, a very awesome one. 242. He was to go (to invite) all the good spirits living up above. 243. It was a cackling swan they thus sent forth, one with the appearance of snow.

244. (The third one) was a young black-furred one, a very speedy one, one who wore basswood bark as a belt. 244a. Now Earthmaker had put the sacred beings (waterspirits) in control (of power). 245. He had put them all in control of great life-and-light. 246. To the spirits Earthmaker had stationed below, he was to speed on to them (and invite them).

247. Then the very first one that had started, returned and, just as the members of the Medicine Rite go around the road of the lodge today, so did he go around it, four times. 248. Then he proceeded to the middle of the lodge and stopped. 248a. As a young person he had started out but now he returned with the hairs of his head almost gone; only a few hairs stuck out from his back and he looked like a wornout mocassin. 249. Four times he scratched and tore up the earth in the four directions. 250. "Hoho!" he then exclaimed and shook himself repeatedly. 251. Then as he had been in the beginning so now he became again. 252. Thereupon he spoke, "My own dear little Hare, (for this) let your uncles and your aunts call upon me. 253. You are about to teach your uncles and your aunts this ceremony which I have now shown these important-and-ancient beings (ancestors). 254. If any one (of your uncles and aunts) ponders about this ceremony and performs it well and properly he will not fail to obtain this (life) whether man or woman," so he said.

255. Now the walker-on-light who had started out, he returned. 256. Just as (a member of the Rite) walks today so did he go. 257. Four times he walked around the lodge and then stopped. 258. He proceeded to the middle of the lodge and stopped. 259. He had been a young person when he started but now he returned with the hairs of his head almost gone; only a few hairs stuck out from his back and he looked like a wornout mocassin. 260. In the four directions he scratched and tore up the earth, then shook himself repeatedly and, as the young person he had started, so he became once more. 261. Thereupon he spoke, "Hare, the life which you are seeking for your uncles and aunts, let them call upon me for it. 262. If any one of them ponders well upon this matter and imitates properly (what I have done) he will not fail to obtain. 263. I have shown it to their ancestors," thus he said.

264. Now, once again, he who had set out for (the spirits) below returned.

265. As a black-furred, young person he had set out, but now he returned with the hairs on his head almost gone; a few hairs stuck out here and there from his back and he looked like a worn-out mocassin. 266. Then, just as the members of the Medicine Rite start around their path, so did he go. 267. Four times he went around and then stopped in the centre of the lodge. 268. Here he scratched and tore up the earth in the four directions. 269. Then he shook himself repeatedly. 270. The young person he had been when he started out that he now became. 271. Now he spoke, "Hare, the life you are seeking for your uncles and your aunts, let one of these ponder upon the matter well. 272. If any one of them imitates properly (what I have done) then he will not fail to accomplish this," thus he said. . . .

PART IV

273. He-whom-they-call-nephew asked his grandmother (this) and spoke, "Grandmother, did not the creator give you something?" thus he said. 284. "My dear own grandson, you are right," thus she spoke. 275. "You are a wise man, a real man," she told him. 276. "What Earthmaker, our father, let me bring, that I still have here." 277. Then (she uncovered) the nipple of her right breast and seized hold of it. 278. Then something exceedingly white suddenly burst out (from the nipple) and when she let go (of the nipple) suddenly there appeared something resembling a beaver's ears (tobacco blossom).

279. When they (Hare and the other occupants of the lodge) took their eyes off this for a moment, suddenly there appeared something else, a branch. 280. (This branch) looked like a young boy with very yellow hair. 281. Then, for the third time, they let their glances wander and, suddenly, a third branch appeared. 281a. Then, for the fourth time, they let their glances wander and there appeared an old man white-headed. 282. The means for obtaining life in its fullest degree, there it was. [[282a. He-whom-they-call-nephew then arose, it is said, with an untanned buckskin, that kind it was.]] 283. Then she (grandmother) seized hold (of the nipple) of her left (breast). 284. Something exceedingly white burst out (from her nipple) and when she released her hold, there, suddenly, appeared the branched leaves of the sacred food (corn). 285. They they let their glances wander and there stood a little girl with exceedingly yellow hair.

286. Then, for the second time, they let their glances wander and a second branch appeared suddenly. 287. Then, for the third time, they let their glances wander. 288. A third branch appeared suddenly. 289. Then, for the fourth time, they let their glances wander and there stood a woman at the extreme limit of life. 290. Her head was white, she was bald, her body was like a flea; her arms like a pipestem and she stood there facing the east. 290a. There stood the sacred food in all its fullness.

291. He-whom-they-call-nephew then arose, it is said, with an untanned buckskin. 292. He held that tobacco in his hand and mixed it with the-chief-staff (kinnikinic) and he spread it out there at the middle of the lodge. 293.

"I wonder which one of us he will mention by name?" thus (the spirits) thought as they sat there. 293a. The odor filled (the lodge) as they lay there. 294. Every single one of the spirits sat there expectant and yearning. 295. "Whom else but the east-one can he name-and-select?" this being thought to himself; and so did each one (of the spirits) think.

296. But there, suddenly, at the very end of the lodge, on the right side, a being arose and took hold of that with which he was going to smoke, (pipe) the very white-faced wolf; and he wiped off the pipe holding on to that with which one asks for life (tobacco). 297. Now he filled the pipe and took a puff four times. 298. There, in an instant, he reached the extreme limit of life; like a very old man he appeared. 299. Then he scratched and dug up the earth in the four directions and howled "hoho-hoho-hua-hua!" 300. Thereupon he shook himself repeatedly and as he had been so now he became once more. 301. Then he spoke, "Hare, for this, they (the people) should call upon me. 302. The life that you are seeking for your uncles and your aunts, any one of them will not fail to obtain if he acts virtuously or properly. 303. If any one of them ponders well upon the life I have shown them, thus he too will live." 304. Then all (the spirits), all over (the lodge), took puffs (mouth-putting-in) and, as they continued (to puff), life-and-light increased. . . .

PART V

305. Four men lived in a large, round lodge. 306. The whole day they talked, until the setting of the sun. 307. As many land animals as existed, to all of them, he, (the oldest brother?) was giving names; to all the birds that existed as well. 307a. To everyone of the grasses he likewise gave names. 308. And then he also gave names to all the various trees that existed. 309. To the various parts of the body, everyone of them, he gave names. 310. He sat there looking at the animals and he bestowed upon them the names they were to have; he gave names to all of them. 311. He gave names to all the various insects on earth, indeed he gave names to these and to all the other beings on earth. [[311a. What he was going to say he told his own?]] 312. Those living under the water, to them he gave names too. 312a. Indeed he gave names to every thing that existed; on all of them he bestowed names.

313. When he finished and was through with (the naming of everything), his body was not itself (he died). 314. They (his brothers) took care of him. 315. When it was near daybreak, nevertheless, he still lay there motionless. 316. The brothers waited for him to move but he did not move even the slightest. 317. He did not know how to move any more.

318. Outside the entrance they placed him on a scaffold, but it was hard for them when they went out (of the lodge) to look at him. 319. When they went out, therefore, they kept their heads in a blanket. 320. When they got to a lonely spot and when they were out of sight (of the body), only then did they uncover their heads. 321. Then the oldest (of the three) asked (the next younger one), "Dear younger brother, have you any knowledge of this matter?" thus he addressed him. 322. "I am sorry," he answered (said), "but I know

nothing about this." 323. Then he asked the second (oldest), "Do you not know anything?" he said. 324. "I know nothing," (this one) answered. 325. Then he likewise asked the youngest one, the last, "Dear youngest brother, do you know anything (about this matter?)" thus he spoke. 326. Thereupon (the latter answered), "Beloved older brothers, I do know something about it. 327. Let us get ready," he said. 328. Thereupon they got ready.

329. Then they filled the pipe of the brother who was dead. 330. They started out weeping, toward the east, but they did not go far when they saw a large round lodge in the distance. 331. They raised their voices, great was their weeping. 332. The lodge lay there, a mass of light without any darkness anywhere; no evil winds passed (that way). 333. Where there should have been an entrance, there was no entrance; the door was wide open.

334. Into that (lodge) they made their way and they extended the pipe (to the occupant). 335. He did not smoke it. 335a. They addressed him, "Our older brother, nothing was the matter with him and then he did not move. 336. He has not moved since then," they told him. 337. "Hehe, my friends, I know nothing about this matter. 338. Go on in front to the second one," he said, "go toward him." 339. They (the brothers) looked at each other but their bodies were not the same as when they started out. 340. Their bodies felt refreshed.

341. They did not go very far before they came to another large round lodge; they had reached the direction (cardinal point) that is called, the north. 342. His lodge, to its very limits, was shining and glistening; the whitest of light lay extended over it. 343. Where there should have been an entrance, there was no entrance. 344. They entered (the lodge) and extended their pipe (to the occupant). 345. He did not smoke it. 346. "Not anything do I know about this matter, my friends," he told them. 347. "My brother, ahead of me, he, perhaps, possibly, may know something about it. 348. Not anything do I know," thus he spoke to them. 349. Once again they started on walking and they looked at their bodies. 349a. Their bodies were not as they had been when they started out, but they felt refreshed. 349b. They looked as if they had reached middle life, that far.

350. Then they went to the great one in the west. 351. His lodge was the next one they came to and the light sparkled and gleamed magnificently. 352. No darkness whatsoever was present there and no evil storm-clouds passed that way. 353. Light-and-life of a more intense kind (than at the first two lodges) lay extended there. 354. At the entrance, the door was wide open. 355. They entered and they spoke, "Our older brother has not moved. 356. Not anything do we know and that is why we have travelled all this way here and why we are extending this pipe to you." 357. However he (West) would not smoke it. 358. "Go on ahead for I know nothing of such matters," thus he spoke. 359. Then they started on and mighty was their crying, so it is said.

360. They did not go very far until they saw a lodge. 361. If before they imagined they had encountered a lodge with intense-and-full life, this surpassed

it. 361a. It was a large round lodge and when they reached it, they themselves had passed upward and beyond middle age. 362. Weeping they entered (the lodge); the entrance was wide open. 363. They stepped inside the lodge. 364. There they extended their pipe (to the occupant). 365. He smoked it (and said), "I know what you have come for and I am kindly disposed (to you). 366. However the way you have come, that way you must go back again. 367. I will be there; you will see me there."

368. The three brothers now looked at each other and all three saw they had reached the extreme limit of life, all three of them. 369. Very old, little men they were, wearing, it seemed, swans on their heads.

370. They started back to their lodge and, when they saw it, the fire was flickering and they then felt (had confidence) that (their brother) was tending it. 371. They wished to see their older brother very much; they thought it was he (tending the fire).

372. Then the four men (the direction deities) they had seen before entered and made the circuit (of the lodge). 373. When they had made the circuit the fourth time they stopped and greeted (those present) ceremonially and sat down. 374. The first one then spoke, "The creator has decreed it so and thus it will have to be with human beings, thus he made them. 375. He produced death; this indeed he established," so (this one) said. 376. All four of them said the same thing. 377. Finally the last man (deity) spoke and said, "Since the creator has so ordained it, so it shall be; thus he caused it to be. 378. Deep down within our grandmother, so deep that the worms cannot get there, you must place him (your brother)," so he spoke. 379. This they did and thus it came about. . . .

PART VI

380. The creation-lodge for which He-whom-they-call-nephew had begged for had been obtained. 381. The good spirits, as many as existed above, all of them came and ranged themselves on one side of the lodge. 382. On the other side, all the best spirits on the earth, ranged themselves. 383. Then those who dwell under our grandmother they, too, ranged themselves along one side. 384. (All) were thus seated and stretched out inside the lodge and they centred their thoughts upon that which stands in the centre of the lodge. 385. There, at the centre of the lodge, the light-and-life flickered. 386. From above the creation-place came; there it originated, it being the work of Earthmaker, for it is from him all things come and are sent down.

387. Earthmaker cast his look down. 388. His creation pleased him; his creation was at rest and that is why it pleased him. 389. "Now, always, human beings will continue to exist," he thought to himself. 390. "But someone they will want as a companion. 391. A good (companion it should be)," he thought to himself. 392. So he took a piece of flesh from the right side of his body and, with his own hands, he made our grandfather, the sacred woman. 393. He made his body beautiful and he gave him a lovely voice. (393a. He painted him and made his face blue and his body yellow and thus toward the

earth he despatched him. 393b. Toward the earth he despatched him when he was finished with him; he despatched him from above.) 394. When he had finished him, he despatched him toward the earth. 395. On the east side there a bluff protruded. 396. There to that place he directed him. 397. There he lived. 398. There knowledge came to him (he was inspired?) and he said to his wife, "Old woman, Hare is about to present (?) his uncles and his aunts with Earthmaker's ceremony. 399. What Earthmaker had told Hare to show his uncles and his aunts, where they are to go (after death), that is what it will be. 400. Thus Earthmaker had planned it; and to me he gave a receptacle for feathers and paints, this was his gift."

401. Then he made himself up. 401a. He painted the top of his head blue and attached two eagle feathers. 402. To each of his four limbs, to each one of them, he tied something beautiful (feathers). 403. Then he put on his body those things of our grandmother that make the body vanish (he rubbed his body with grasses that made him invisible?). 404. The various kinds of hair (growing) upon our grandmother he tied to each of his four limbs and then he stood there a completely and immaculately well-dressed-and-annointed man; nothing connected (with the decoration) of his body being omitted.

405. Then he proceeded towards the creation-lodge. 406. He took four steps and, at the end of the fourth step, he emitted a yell "ehoho-o-o-o weha weha!" 407. Then he inhaled "hhu!" 408. Then he started walking for the second time and took four steps. 409. Again he took a deep breath, and having breathed, he emitted a yell, "eho-o-o-o weha weha!" and he inhaled deeply "hhu!" 410. Then, again, he started out and walked for the third time. 411. Four steps he took. 412. Then he breathed deeply, emitting a yell "eho-o-o-o weha weha!" and he inhaled, "hhu!" 413. Then he started walking again and took four steps. 414. Now he breathed deeply again, "eho-o-o-o weha weha!" and, again, he inhaled, "hhu!" 415. Once again he started walking and the whole earth shook as he walked. 416. The earth rebounded like an elastic. 417. They as many of the trees as there were standing erect, all these he pulled down as he came along, walking.

418. Those (the spirits) sitting in the creation-lodge, all of them, were frightened. 419. Mentally they were talking to one another (in their minds) as they sat there frightened. 420. "Nothing, indeed, can we do about it, for this is Earthmaker who has created him! 421. How frightfully is the earth shaking! 422. Even our grandmother upon whom we are sitting, even she does not know what to do about it. 423. Well, let us make room for him here in this place, although (we do it) insincerely," so they spoke.

424. Then he came along walking. 425. Four steps he took. 426. He again breathed deeply emitting a yell, "eho-o-o-o!" 427. Then he breathed deeply and, having breathed, and there, near the entrance of the lodge, he emitted four yells and his breath was sent right into the lodge. 428. As many as there were inside the lodge they all felt hot.

429. Finally he entered. 429a. Frightened to their inmost being the men

(occupants) were, for he was an awe-inspiring being. 430. He entered completely dressed and decorated, nothing had been omitted. 431. Then just as they (members of the rite) proceed today so did he go (around the lodge). 431a. Then one (of the occupants) spoke to him, "Over here, sit here, a space has been specially left vacant for you." 432. "I am not one you should have forgotten, yet you forgot me. 433. If that was the place for me to sit, you should have come after me," thus he spoke. 434. "However, I shall do just this, go just there where I had intended to go, that which no one else possesses the power to do, for such power Earthmaker gave to me alone. 435. To (the appointed place) there I shall now go."

436. Then, toward our grandfather standing there in the centre of the lodge, he who cannot be opposed, he proceeded. 437. When he came to the centre of the lodge he sat himself down. 438. Not very long did that which stands in the centre of the lodge keep its body the same (he, the stone used in the sweat-lodge became as hot as our grandfather, the fire). 439. There (he sat) in the east fully-and-immaculately clothed and adorned, wearing a headdress and nothing about him was not pleasing. 440. Life-and-light flashed blue from where he was sitting.

441. Then, shortly afterwards, four young boys came in. 442. They passed on around (the lodge) toward the centre, each one going-and-standing straight ahead to the first one sitting down (occupying the first place). 443. Then the (second) young boy proceeded on and stopped straight in front of the second one, in front of he-who-impersonates-North. 444. Then he, (third), proceeded to the third one, he-who-impersonates-West and stopped there, right in front of him, there he stood. 445. Then (fourth) proceeded and stood right in front of the last one (position), the one-who-impersonates-South. 446. Thus the four young boys stood there, each one straight in front of (the impersonators of the four directions).

447. Then, shortly afterwards, there appeared a dark, awe-inspiring, sacred one, (bear) almost as large as the whole lodge. 448. Just as we proceed (around the lodge) so did he. 449. He proceeded to the right, around (the lodge). 450. Then (the bear) pulled and jerked toward him the limb of the very first of the four young boys. 451. Then he pulled and jerked toward himself the second limb of the second young boy. 452. Then he pulled and jerked toward himself the third limb of the third boy. 453. Then he pulled and jerked toward himself the fourth limb of the fourth boy, thus he did. 454. Then, shortly after, (another group of) four boys came in. 455. Each one proceeded (around the lodge) just as we do. 456. Then they came and stood in front of He-whom-they-call-nephew. [457. They were the sticks on which the stones are carried, the pole (and the stones) that are placed near the fireplace, that is what is meant.] 458. These young boys were the last to come in.

459. Here now (sat) Hare, together with his friends, Trickster, Turtle and grandmother (Earth). 460. There all four of them sat gathered together. 461. Turtle then made his body invisible in the place where he was sitting.

462. It was not long however before he came back. 462a. And then although the sacred woman is unopposable, he (Turtle) succeeded in seizing possession of her. 463. Upon her breast he threw himself.

464. Now there was one of the waterspirits, one of the sacred island-anchorers, the motionless one, that Earthmaker had placed right in the middle of the earth (under the earth). 465. To this one Turtle had made his way to ask for some of the sacred water (this waterspirit) possessed and this (the waterspirit) gave to him to take back. 466. This water he brought back with him and placed it on her (sacred woman) breast. 467. There, where his navel was, he placed (stood up) the sacred water which he had brought and the whitest of life-and-light burst out and flashed resplendent. 468. When this (light) stopped (flashing), there on Turtle's breast, was imprinted the crossed mark of light-and-life. 409. Then four rainbows appeared.

470. Now, when the sacred (bear) covering had been made for the lodge, everything had been dark within the lodge; one could not see anything. 471. But now there was the very whitest of light-and-life (within that lodge in spite of its being entirely enclosed).

472. Hare now spoke, "Grandmother, do you not know something?" thus he said. 475. She answered, "Grandson, you speak truly," thus she said. 474. Thereupon she took some of her hair that was very blue, doubled it up, divided it into four parts and then tied it up tightly. 475. Thereupon she spoke, "Grandson, your uncles and your aunts, let them call upon me. 476. Let them place a pouch full of tobacco before me. 476a. This tied-up hair of mine (sprinkler), when they use it, it will be as if they had tied up life-and-light in a knot. 477. Thus will it (life?) come to them often."

[478. Thus the one sitting in the east said; this is what he told them; they were to attempt to procure salvation (a marked life), thus they were to proceed.]

479. Turtle, water, was thrown on the stone and then (Hare?) touched Turtle's navel (with the sprinkler). 480. Thereupon he took a deep breath crying out, "eho-o-o-o, eho-o-o-o weha weha!" and placed (the sprinkler) on the stone (poured water from the sprinkler on the heated stone). 481. After he had placed it (poured it) he exclaimed, "eho-o-o-o, eho-o-o-o." 482. Then, for the second time, he breathed deeply, "eho-o-o-o, eho-o-o-o, weha weha!" 483. Then he placed (poured) it on the stone again exclaiming, "eho-o-o-o, eho-o-o-o!" 484. Then, as many as were present, all of them ejaculated the same thing, coming to him (?). 485. Now, for the third time, he placed (poured) it on the stone, breathing deeply, "eho-o-o-o, eho-o-o-o weha' weha'!" 486. Then, for the fourth time, he placed (poured) it on the stone, ejaculating "eho-o-o-o, eho-o-o-o, weha weha, eho-eho-ho!" . . .

PART VII

487. All the different spirits Earthmaker created, all of them were there (in the creation-lodge). 488. They all longed to taste of it (tobacco) as they sat there and as its fine odor penetrated the lodge and everyplace was filled with it. 489. "Whom will be put in control of this?" they sat there thinking.

490. "Where else could they take care of it but here?" 491. The one sitting in the east was saying this fervently and each one sat there thinking he would be the one to take care of it. 492. Then He-whom-they-call-nephew spoke, "My uncles and my aunts will have this (tobacco) so that they can obtain life (through it). 493. All of you sitting here in the lodge, none of you will be able to take it from him (without recompense). 494. Earthmaker above ordained it to be like this. 495. Not even Earthmaker himself would be able to take any unless they (the human beings) extended a pipeful of tobacco to him. 495a. That is what he wished (man) to do. 496. Thus should he (man) have (the spirits) in mind. 497. As many spirits as are sitting here, should he (man) pour a pipeful of tobacco for you, if that is what he desired to do, then do you seize it, seize hold of it immediately so that you may smoke. 498. Not otherwise will you smoke any. 499. Earthmaker above has so arranged it."

500. For the two-legged walkers he thus created a good life. 501. Thus all the different spirits thought. 502. He (Earthmaker) had made them a short life. 503. For that reason it is that he gave them this, the-means-by-which-one-asks-for-life. . . .

PART VIII

504. Earthmaker created a birdskin for us. 505. The otter that Earthmaker created first came into existence in the east, right in the middle of the ocean. 506. His (otter's) lodge is one where only light-and-life has been placed. 507. Earthmaker concentrated his attention upon (this lodge) and, instantaneously, (the occupant, otter) was aware of it. 508. Otter spoke to the old woman (wife?) saying, "Earthmaker has had this in mind, that Hare is to go and seek life for his uncles and his aunts.

509. Otter now prepared himself for leaving (the lodge). 510. First, however, he went four times around the fireplace and thus he made light-and-life flash and sparkle throughout the lodge. 511. Indeed he caused the most pleasant of light-and-life (to appear) as he proceeded. 512. Then he started to go out and he stepped into the water; then he walked on the water. 513. Finally he dived straight down into the water. 514. When he emerged, he came up bringing some sand. 515. Thereupon an island appeared. 516. Then he strengthened himself with his supernatural power and dived right down into the water. 517. When he emerged, he came up bringing in his mouth a king-fish. 518. Thereupon he used his lair (seat) as a dish (he began to eat the fish). 519. He imprinted its body with life-and-light. 520. Four times he bit (into the fish) stretching-and-increasing the light-and-life. 521 Then (otter's) wife seized hold of the extremely white bones (of the fish) that remained there in the plate and she stained and imprinted them with life-and-light; thus she did.

522. Then they went walking on the water; and the ocean, as large as it is, yet (the waves) appeared as though in a small dish. 523. Then he continued walking and finally came on shore. 524. He now came to a stopping point and, again, he strengthened himself with supernatural power. 525. Then he dived

straight down into the water together with his wife and when they emerged they had between them four children; four were visible.

526. Then, once again, the male otter dived down into the water. 527. When emerged he had in his mouth a very large, awesome king-fish. 528. Then he used his lair (seat) as a dish. 529. That man started straight for (the fish) and he smeared and stained it right in the middle of its body. 530. Four times he snatched at it, stretching-and-increasing the light-and-life (with each bite). 531. Then the woman took ahold of a little one and the plate was smeared and stained with the whitest of life-and-light (as she bit the fish). 532. Then they continued walking, making their way to the creation-lodge. 533. Four steps the (male) otter now took. 534. Then he tried out his shell and shot it at a very awesome tree. 535. Then he looked (at the tree) and he saw that it had penetrated to its very centre. 536. He was delighted with himself. 537. Then he tried out (his shell) on the sacred woman, the extremely awesome one; at him he shot. 538. Then he looked there and it had penetrated to the very centre. 539. He was delighted and took it back.

540. Then again he tried out (his shell), aiming it at a corner of a protruding piece of white cloud and shot at it. 541. Thereupon he looked there and it had penetrated straight to its mark. 542. He was delighted. 543. Then he took (his shell) back. 544. Now, for the fourth time, he tried (the shell) out aiming it straight the creation-lodge, at that which stands in the centre of the lodge, at the unopposable, the ineffable, he shot. 545. When he got to it, there it was; right in the very centre of the fire. 546. He was delighted. . . .

PART IX

547. He-whom-they-call-nephew obtained a (new) life for us, this life is what he secured. 548. We have heard that when He-whom-they-call-nephew secured this creation-lodge, this lodge was completely full; for everything whatever it is, starts from and begins there.

549. Then he (Earthmaker) looked at his creation. 550. There the creation-lodge lay; it was peaceful and quiet. 551. Everyone there was concentrating his mind upon the centre of the lodge. 552. Light-and-life shimmered and sparkled. 553. Then he (Earthmaker) pondered over what additional benefit might be associated with (human beings). 554. Then he took (a piece) of flesh from his right side and, with his own hands, he made a man, a nice-and-pleasant one. 555. He gave him a nice voice and he painted his body. 556. He made his body, the top of his head, yellow. 557. He placed life-and-light in him. 558. Then, from above, he sent him headlong downward. 559. Light-and-life (sprang into existence) every time he reached and struck the centre (of each world); light-and-life moved violently as he struck (and penetrated right through each world) when he was hurled downward. 560. For four full days he continued (falling and striking the centres of the four worlds) and each time life-and-light moved violently.

561. Not even here at our grandmother's did he stop but he smashed right through her. 562. Nothing was moving there where the sacred one (Water-

spirit) lay. 563. There he came to a stop. 564. He recognized (was aware of) the waterspirit there. 565. Earthmaker had placed a certain thought in (the mind of the waterspirit). 566. He would thus be one of those who would be grateful (?). 567. "To place life in him (the being who had been hurled down)," of this, he (the waterspirit) was thinking. 568. So he (the waterspirit) began handling him and, excellent as Earthmaker had made this one, perfect as he made him, still more perfect did (the waterspirit) make him and whatever (power) Earthmaker had bestowed upon him (the water-spirit) increased as he handled him.

569. Earthmaker had, unfortunately, not arranged for this sacred one to come to the creation-lodge. 570. He had therefore made (the waterspirit) concentrate his thoughts upon the creation-lodge. 571. (The waterspirit) consequently bestowed upon (this being) that amount of life which he (the waterspirit) was in control of in the creation-lodge and which they (the human beings) were to make use of. 572. Indeed (the waterspirit) made him over well and made his face blue.

573. Thus did (the waterspirit) make him over and now he (the man) began to go toward the creation-lodge. 574. He took four steps and then he breathed deeply (let out a yell) and his voice suddenly became audible.

575. And now whatever there was (of evil), all of it, every bit of it that existed on our grandmother, that was instantly completely swept away; indeed all the debris-and-impurities, everything evil, absolutely every particle of it, was entirely cleaned-and-cleared off. 576. Life-and-light thereupon became even greater (than before). 577. Then he continued his walking, took four steps forward and let a yell. 578. Now, again, for the second time, his voice suddenly became audible.

579. Then over the whole length of our grandmother, over every particle of her, like condensed vapor, like frost, on every one of the trees, everywhere, wherever there were any (trees), there appeared suddenly white-white spots (blossoms). 580. And now again, for the third time, he continued, walking on. 581. Four steps he took forward. 582. Then he emitted a yell and his voice was clearly audible.

583. Then over the whole length of our grandmother, everywhere, everything became green. 584. Now all the trees that existed, everywhere, everyone of them, put out green leaves, beautiful indeed they were. 585. Then he continued, walking on. 586. Now he took four steps forward and emitted a yell and having emitted a yell four times, life-and-light burst right through to, and emerged from, the very centre of the creation-lodge. 587. Now his voice, again, became clearly audible.

588. Then over the whole length of our grandmother, everywhere, everything became green. 589. Her hair (vegetation) became as it is today and, on the trees, everywhere, all the leaves appeared and everything was as it is today.

590. Then he (the man) caused that which stands in the middle of the lodge and twists around (to be so strong) that nothing could bend it (he made the twisting flame from the fireplace rise up in one straight non-flickering form).

591. The life-and-light within the creation-lodge now sparkled and shimmered with increasing strength. 592. Indeed now the life-and-light had increased so much that no wind could possibly disturb it. 593. By what force, indeed, was it that the spider (cobwebs) floated by?

594. Now, most clearly and distinctly, was the drum heard. 595. Every single individual, every person, everywhere in the creation-lodge heard that man (the drum) speak. 596. All those sitting there heard him and up above there from where creation comes even that far, even as far as that, he (Earthmaker) heard him and he was happy. . . .

PART X

597. All those in the creation-lodge, as many as there were, concentrated their minds upon that which was in the centre of the lodge. 598. There the light-and-life lay sparkling and shimmering, so it is said. 599. Then the creator sent his glances down from above. 600. His creation lay there extended, quiet and peaceful, and he was pleased with his creation. 601. Then he thought of something that he might have become associated (with human beings), he thought of something of benefit for them.

602. Thereupon he took something from his body and, with his own hands, made a bird out of it, a very sacred awe-inspiring eagle. 603. He made a female (eagle) likewise. 604. This (eagle) he placed on earth. 605. It was so made that light-and-life shimmered as it made its way.

606. Then he took a second piece of his body and made another bird, a black sparrow-hawk. 607. He made a female one as well, a very sacred awe-inspiring one and when he created both, he sent them (down) to where he had placed the first one. 608. There he despatched them. 609. Great as had been the light-and-life (before) now it became greater; indeed the light-and-life that (was spread) from its back was completely round. 610. He (Earthmaker) was pleased.

611. Then he took a third piece from his body and, with his own hand, he created a squirrel, a very sacred, awe-inspiring, one, and a female (to accompany it. 611a. There, to the very spot where he had placed (the previous ones), to that (spot), he sent them. 612. The squirrel lay there curled up looking just like a red-hot coal and as completely round as a dollar. 613. Great as the light-and-life had been before, it now became greater; indeed the life-and-light now suffused (everything) as it sparkled and shimmered.

614. Then he took a fourth piece from his body, from the right side, he took that piece, and, with his own hands, he created a very sacred, awe-inspiring weasel. 615. A female he created as well, and he sent them to where he had placed (the others). 616. It was never quiet. 617. It darted from place to place moving about continuously and purposively and wherever it moved the light-and-life was that much greater than it had been before.

618. Now he created a fifth being, taking a piece of his body and making it with his own hands. 619. It was the beaver and he put him in charge of light-and-life and creating a female, a very sacred and awe-inspiring one (to accom-

pany him). 620. They were despatched (to the same spot where) he had sent the previous ones and great as had been the light-and-life before, by that much it now became greater and by that much more it sparkled and shimmered. 621. There, in the spot where he (beaver) had been placed, the light-and-life emitted lasted much longer (than with the others).

622. Now he took a piece from his body again, a piece from the right side of his body and created (a being) with his own hands. 623. It was an otter, a very sacred and awe-inspiring one and he created a female (to accompany him). 624. Where he had despatched (the others), at that spot he now placed (this otter). 625. He was most pleased as he (the otter) stood there. 626. He had endowed that one with something (special). 627. Of all those he had created with his own hands, this one had been put in control of, by far, the greatest amount of life-and-light.

628. He (the otter) then, indeed, started out towards that-from-which-creation-comes (the creation-lodge). 629. Here (on earth) soon, a most beautiful bird, from above, made its appearance felt. 630. Right below the sky that we behold, in the very centre, he landed. 631. There he stopped and where he stopped, they (the previously despatched six animals?) converted their lair (their resting-place) into dishes. 632. Now there appeared and became visible a white-haired animal with horns, horns just shedding themselves. 633. Right in the very middle of the lodge there now appeared the mark of light and life. 634. Almost immediately everyone of those (previously despatched animals) seized him and soon (the place) was filled with exceedingly white bones. 635. There, indeed, that dish was smeared and stained with light-and-life.

636. Now, for the second time, and just (when the sun) was above the tree-tops, just at that time, (another animal) stopped there. 637. It was a white-haired animal, with horns; right in the centre of the plate he made himself visible and right in the centre of his body there was likewise visible the mark of light-and-life. 638. Then all of them, as many as there were, seized hold of (this animal) at once. 639. They left a little piece (of this animal in the plate) so that it could grow up again that is why, they left some.

640. Then they (the created animals) started for the creation-lodge and, when they got there and were about to enter the lodge, every part of it, everywhere, emitted sparks in all directions from the fire (in the centre).

641. All the different kinds of spirits who filled the creation-lodge to capacity, they all were nervous and frightened as they saw them with their nose-ornaments which seemed to be fire being carried in their mouths. 642. They made the circuit (of the lodge) just as it is done today and then they had come back to their starting-point. 643. Then they went and sat down in a straight row and in back of where He-whom-they-call-nephew was sitting. 644. As they sat their the ornaments in their nose swayed to and fro lightly. 645. One of them (now arose and spoke), "Hare, let (the human beings) call upon us likewise. 646. If one (of the human beings) thinks about this seriously and imitates us well, life they will be calling upon for themselves (the life that was due to them from the past)."

PART XI

647. (This is the account of) the gathering-place which He-whom-they-call-nephew (arranged) for all the various good spirits, all the different ones that came from above, those who live here on top of the earth, all those good spirits and, besides, all the different good spirits who live below (under the ground); (it is the account) of how He-whom-they-call-nephew gathered them all together. 648. If they discuss the (true) life with us then happy life will be; indeed if all (the spirits) talk this over with us then as much of light-and-life that there is just that much they will obtain for us and it will be good.

649. Full to capacity the lodge lay there. 650. All of them were sitting there and their glances extended straight to the centre of the lodge. 651. The centre of the lodge lay there and it sparkled and shimmered with-life-and-light.

652. Then from above, from where all creation comes, the creator sent his glance (downward). 653. Because of what it was like there he realized (what to do). 654. He was pleased with his own creation and that it extended there quiet and peaceful.

655. He meditated about what he might have associated (with human beings) that would be beneficial. 656. Then he pondered about this as he sat there. 657. Thereupon he took a white cloud and a blue cloud and rolled them up together. 658. At once the light-and-life became joyous-and-pleasant. 659. Then from above he despatched (these rolled up clouds) toward the creation-lodge. 660. From above he thus increased the light-and-life even more than (it had been increased before) and all the evil clouds that existed, as many as there were, he pushed them beyond the confines of the island (the earth). 661. Thus it made light-and-life pleasant-and-beautiful. 662. (So beautiful indeed it was that one wondered what indeed it was on which the greater spider was spreading himself.

663. The (rolled up clouds) sped down toward the creation-lodge and there the otter, the last of the bird-receptacles, recognized it. 664. He recognized it as it came over the very top of the lodge and he went over to meet it and seize it. 665. After he had seized it he lay there shaking-and-trembling and when he recovered consciousness he got up and made the circuit of the lodge as they do it today and, when he came (to his starting-point) in the centre of the lodge, he made the sound one does when nauseated and then he threw up the light-and-life that had come from above. 666. The light-and-life was completely round and towards it he forced himself. 667. Then he moved it on to the next place. 668. And now in turn it was passed on from one person to the other and, as it was thus moved about, the light-and-life became lengthened. 669. All now, in turn, did (the same). 670. Everywhere in that lodge light lay extended. [671. And thus has it come back to me. . . .]

PART XII

[672. To the great island-anchorer who is in the east Earthmaker gave a messenger (medicine-pouch) thus placing life-within-the-lodge (gourd).] 673. This messenger was blackened with age and he picked it up and rattled it gently

674. Immediately a man stood there with long hair who started down (the road of the lodge) with hair waving and, great as had been the light-and-life before, he made it that much greater. 674a. The twistings (flame) of that which stands in the centre of the lodge (the fire) not even with his teeth could he budge (?) it, but it rose straight upward. 675. Then the dim, white evil clouds, all those he swept away toward the north. 676. That messenger was the instrument with which the-one-in-the-east swept away everything evil.

677. Then, for the second time, he did the same and shook (the gourd) gently and all the assembled spirits on that road near the fire, (the evil ones), every one of them he swept and cleared away and only the good ones remained. 677a. That which stands in the centre of the lodge (it rose up) unbendable. 678. Its twistings became straight. 679. The light-and-life that was seen became ever greater.

680. Then, for the third time, he did the same and shook the messenger and that which stands in the centre of the lodge remained there unbendable. 681. The twistings became straight and, for the spirits sitting there, the light-and-life that emerged became ever greater. 682. The long-haired man had now reached the extreme limit of life, thus he appeared. 683. The twistings of that which stands in the centre of the lodge now rose straight up (in one solid flame) until it extended to the creator himself. 684. For the assembly of spirits in the creation-lodge the light-and-life that now shone was that of full daylight. 685. Quiet and peaceful (the lodge lay there). 685. No wind, from any direction, disturbed that light-and-life and the spider seemed to be spinning his web, standing there erect. . . .

PART XIII

[687. Then South started to make his way to the entrance of the lodge, to the door.] 688. From the right side of the lodge he took a long-tailed wildcat, a very sacred and awe-inspiring one, an exceedingly white one and placed it in front of him on top of his head. 689. Thereby he enclosed himself in light-and-life from the bottom of his feet upward; it was the light-and-life that the creator had put the long-tailed wildcat in control of, with which (South) enclosed himself as he put (the wildcat) in front of him. 690. Thus (South) proceeded, his body clothed in all that strength. 691. He strengthened himself with supernatural power. 692. Then he wriggled his tail. 693. (With this) all the evil spirits assembled there, every one of them, he cleared away and swept away to the north. 694. Clear-and-purified that light-and-life sparkled and shimmered and made its way through the creation-lodge. 695. The twisting one (the blaze), that which stands in the centre of the lodge rose in one straight (column upward). 696. Thus, of the evil clouds that exist, every single one of all those various (clouds), without exception, he swept and cleared away toward the north. 697. There was nothing but light-and-life of the very most wonderful kind. 698. The spider, the web-maker, on what was it that he seemed to be standing?

699. (Four steps he took and penetrated up to his waist (?); he took one step.

700. Up to his elbow, as far as that, he penetrated into our grandmother. 700a. Then he pushed forward with his other arm and he went right down into He-whom-they-call-nephew (snow) into the extremely soft (baking snow). 701. Up to his elbow, that far, he went down. 702. Then he pushed forward with his third limb and to the very same degree as before, that far did he go right down into our grandmother, right up to the knee (elbow). 703. Then he pushed forward with his last limbs and he sank down into He-whom-they-call-nephew (snow) which had become fine and dry, as far as his knee (he sank).

704. There at the doorway had been placed (when the lodge was erected) a female blue snake on the right (left?) and a male snake, on the right. 705. He seized ahold of the female snake placed on the left (and the male snake). 706. Both of them he shook violently. 707. For the whole extent of our grandmother and right down to her deepest point, thus far did he push these snakes (the posts of the doorway). 708. There they would remain never to be loosened. 709. Then he pushed the door-flap back and, with it, went half of the light-and-life. 710. Then he made that which stands in the centre of the lodge round and he took away (the second) half of the light-and-life.

711. The walkers-on-light made their way out carrying something in their mouths. 712. Those of the earth made their way out carrying something in their mouths.

VERSION 3

THE ORIGIN MYTH OF THE MEDICINE RITE

1. Winnebago 63
2. English translation 64

1. WINNEBAGO

1. mą?ǘra tcek.-hoédja tcekdjǐra waną?ị tcụgi é·dja minąk.nąkje hịké wająra hiją nịge hadjaníje; hąkécge wająra-hiją haminąk.nąk.níje. **2.** wawéwịgi djásge gadją híregi de?e djásge hakdjánihegùni híregi. **3.** γákje ak.-hicdjaníra cíbregi homínąk ánąga kuhą-édja. **4.** horuxutcgádją é·dja rokónoga nąp(?) hadjáje. **5.** hicdjánira cíbre nirегi djinąkgi; hicdjánira mą?égi djinąkgi. **6.** dedjąnąk.re hérekdjinąkje.

7. wawéwịcguni djagú wająra-híją-*á*iregi, "jé·sge-hanąke wa'ụgádją; ga?a hage jé·sge yare-hanirarècge wa?ụgádją." **7a.** hireje é·sge hohąp.íkjde hiregádją, hohąpje. **8.** djagú de jé·sge gadją hiregí. **9.** mąra nịgé djinąk.íkdje hiregádją manąk.re djinąkje. **10.** é·gi mąnąka hokúruxutcgàdja karaipíje; hąké wikérek-minąk.nìje. **11.** tcacdjąra hiwawịtcnąk.re jé·sge-hanąkje. **12.** é·gi nąnąk.re tconíxdjị wa?ụjé wakaráipịje, núnige nąnąk.re higú hąké gisẽwe minąk.níje. **13.** é·gi jige xąwíra wa?ụjé higú mąra gisewenìje. **14.** é·gi jigé iníra wa?ụjé é·dja tcówe gisewenąje. **15.** é·gi jigé hahuhínąk.re wa?ụjé mopáse. **16.** xédera hidjóp.ike djopíwi t?ụje witc.hiraiwaséwera, higú herécge hike giséwenìje. **17.** é·gi wa?ụjé wanioitcgéra djopíwi xedera ?ụje mąra hiwaxíritc.-hiwat?ùpje, hąp.-hogúra hapáhi wat?úpje. **18.** wakąra djopíwi. **19.** é·gi manąk.re xgicgúni minąkje. **20.** é·gi hokuruxútcgi karaipíje.

21. é·gi wawewíje djagú djagúra hiją-*a*iregi je·sgegádją hirejé. **22.** é·dja hit?et?éje "wa?unąk.re je·sgéra hiją ha?ụkdje," éje. **23.** é·gi mąkáx nịge rusje djasgehánąke, jé·sge híje horuxútcgi hikisgéje. **24.** é·gi hokit?éje gadją hịke xap.níje e·sge horuxutcgádją wiwewíra cguni-ąkje. **24a.** é·sge wiwéwị gi?ụjé. **25.** jigé hokit?e gádją hágidanìje é·sge horuxutcgádja rezíra hąke hídjanidjèje. **25a.** é·sge rezíra hidja gikéreje. **26.** jigé hokit?é-gadją hágidanìje é·sge jigé horuxútcje gádją nąγírak hịké tcụníje; é·sge nąγírak gi?ụjé. **27.** jigé hokit?e gadją tcowé hidanąje. **28.** hit?é nisge-hanúnige hąké wająra-hìja aníje é·sge íra howexúje gajdą. **29.** hokit?et?e. **30.** djasge-ánąga hikisgéje mącdją karaip-íje. **31.** é·gi é·sge jigé hiją ?ụje é·dja djopíwi wa?ụje warewagigíkdjege. . . .

32. kúnuga mịkgí hąke kikáwa?ąnìje; hąké nihaníje siníje. **33.** "djagú?ụ wa?ụgúni?" é·gi *á*ireje. **34.** djobáhą haperegádją jé·gụ hisgéxdjị hąké kikáwa?ąnìje. **35.** é·gi hénaga higiwąx.-hireje, "hąke, hisụk.hidjíwira, wają yaperes.-níną," éje. **36.** hagagá jigé higiwąx hireje jigé hąké wają-hipéres.nìje. **37.** nąxiga jige-higiwąx-hirejé jigé hąké wają-hipéres.nìje. **38.** é·gi xák.ireje djagú wewịrekdj*a*nisgèje.

39. é·gi hąde-háginątc hireje é·gi hasatc.híją ?ụire-ànąga é·dja hat?ụp.-hireje.

40. hitcụcgé gikáratc.irèra hodanira ruhaníra cụcụtc.hi hupóro-edja hipáregi heréje wara hupóro-edja hipá, e·gi danihú-hiją hoju-hire-ánąga é·gi sánịk hąp.-hogúra hipa hiharáireje. **41.** é·gi tcexdjịra hirahíreje wítc.-hirawasèwe tconíxdjị mą?ụ́ra ?ụ-hihéra.

42. xák.ra-ànąga hahí hokawáireje é·gi danihúra tcowa-é·dja haninąkgi hahí keregígirèje. **43.** "tcókaga, hiniháwira kąra-heréra ną?éji(?). **44.** má?ụra xéde ni?ụ́ra djagúra hanątc hirapéresgàdją nątc.hodjąwire." **45.** é·gi wéje, "hąhą́, hitcụcgéwira, djagú-hiją wacąwi hịké wająrahiją yaperes.níną," éje; "c?ụhacąk-wíną tcowéreginąk.re éji wająra-hiją hinigawinò·ną."

46. é·gi xak.ra-ánąga jigé haráireje. **47.** jige é·dja hahíreje jige jé·sge hiréje wigéje. **48.** hidanína jigé wiwaráje. **49.** hidjob.édja hahíreje hórotcadjèreginak.re é·gi hahí hokawairegádją wéraki! gadją wadjá hadji-ha?ụ́irera. **50.** é·dja jigé nątc.-hogídją wacíreje. **51.** é·dja wanigiháireje, "hitcụcgéwira, hosgé mą?ụ́ra jé·sge híną. **52.** hinirawíra hąké hinụp.ahára kikáwa?a-ànąga. **53.** é·gi harakíju c?ụníkdjanihàwina djadjąixdjị manąk.re nihégi, jé·sge-hanihekdjanèną. **54.** hiją́ hokąrera hirahigíji, jé·sge nihekdjanéną wąkcík.-ho?ịra séretc ?ụhirekdjéra hakarakikóx.ra pịhíregi. **55.** wąkcik.-ho?ịra giséretc híranihekdjanèną. **56.** é·gi mą?ụ́ra rohácíniwi-èdja nịk.nąk.ra. **57.** mą?ụ́ra é·dja gikdjanéną. **58.** djánąga pịráwigi. **59.** hagoré·ją manąk.re jedjągi.

60. "é·sge djánąga hụk wąkcik.hi?ịra nąx.írak mą?ụ́ra ni?ụ́wira hiniráwiga tcínąk wagikának.-ànąga wirakárakdjanèna mąra jédjąkdjanègi, djánąga pịhigi, mą?ụra é·dja hakdja wakíjugikdjanèną. **61.** é·sge deje·sgéną. **62.** giráwi-ánąga pịhi nịge kárat?ụpìwire wawige-háireje." **62.** wa?ínąp.-hire-ànąga. . . .

2. ENGLISH TRANSLATION

1. In the beginning when Earthmaker first came to consciousness he was sitting there and nothing was there anywhere; not a thing did he see, nothing, as he sat extended. 2. He began to ponder about what he should do; about how he should go about doing this, he was thinking. 3. Then he began to weep and the tears he wept fell there where he sat, (fell) below. 4. Thereupon he looked and an intense brightness he saw. 5. The tears had fallen (below) and had become water; the tears were there on the earth. 6. They had become the oceans.

7. (Earthmaker) began to ponder (again) as to what there might be, thinking, "Thus as I sat I made (something); I made this just because of my having merely done the thinking, I created them (the oceans)." 7a. He was thinking thus and then he thought that there should be light and immediately there was light. 8. What he thought, thus it became. 9. The earth, a thing (a reality) it should become, he thought, and the earth immediately was there. 10. Then (Earthmaker) looked at the earth and he was pleased with his own; not quiet, however, it lay extended there. 11. Just as waves, so it moved about. 12. Then he made the very first thing, the trees, and he was pleased with his own, but even the trees did not cause (the earth) extended-there to become quiet. 13. Then, again, he made a grass-mass; yet still earth was not quiet. 14. Then, again, he made rocks (mountains) and then almost it became quiet. 15. Now he created the directions and the winds. 16. At the four (corners) he threw down the

four great ones, the island-anchorers, yet still (the earth) was not quiet. 17. Then he created the four great animals, threw them down (below), piercing right through the earth, throwing them (with heads) facing the east. 18. Four snakes they were. 19. Then the earth lay extended there and was motionless. 20. And he looked down and was pleased with his own.

21. Now he began pondering how, whatever it was he thought of, thus became (a fact). 22. Then it was that he began to make utterances and said "Since so it is, I may perhaps create one (a living being)." 23. Then he took a piece of dirt; and as he worked with it, (?) he made (a being), and, thereupon looked at what it was which resembled him. 24. He spoke to him (the being) but it did not answer so he looked at him and realized it was without a mind. 24a. Thereupon he made for him that with which to think. 25. He spoke to him and there was no reply so he looked and saw that (the being) had no tongue. 25a. So he placed a tongue (in him). 26. Again he spoke to him and he did not answer and again he looked and (saw that) he was without a soul; then he made a soul for him. 27. Then he spoke to him and he almost answered. 28. Then (this being) uttered something but what he said was not intelligible, so (Earthmaker) breathed into its mouth. 30. Thereupon (the being) began to speak. 31. So (Earthmaker) once again made four beings and arranged it so that they would have work to do . . .

32. (One day) Kunu (the oldest brother) lay down and did not rise again; he did not breathe and he became cold. 33. "What is the matter with him?" (the others asked). 34. Four days they waited but still he did not rise again. 35. Then, Henaga, (the second born) was asked (by the youngest brother) and he said, "Youngest brother, I do not understand it." 36. Then (the third born brother), Hagaga, was asked and he said he did not understand it. 37. Then Naxiga (the fourth-born brother) was asked and (he said) he did not understand. 38. Finally they began to weep, they were-in-doubt about what to think.

39. So they fasted and made a platform and placed him upon it. 40. Then when the snow fell knee-deep, the three (brothers) filled his pipe and made their way to the east. 41. Then they soon came to the island-anchorer, the very first one Earthmaker had created.

42. They were weeping as they arrived there (at his lodge) and they extended their pipe toward him. 43. "Grandfather, our (brother) has fallen and is unable to stand up (again). 44. Earthmaker made you great and thus you know about all things (and how) to bless (people)." 45. Then (this one) said, "Greetings, my nephews, I am sorry but I do not know anything about it; do you go to the one ahead of me and perhaps he may tell you about it."

46. Weeping they started for the next one. 47. They came to him and he did as (the other had done) and told (them to go to the next one). 48. Then they started for the third one. 49. Finally they came to the fourth one, in the south, and they entered (his lodge) and behold! There they saw (the three) to whom they had gone before. 50. There, again, they asked to be blessed. 51. (All four) answered, "Nephews, Earthmaker thus has fated it. 52. Your older brother will not rise for the second time. 53. As long as this earth lasts you will

have to act in this way; thus it will be. 54. When a person reaches (the age of) death, so it will be, and to reach a long life, (people) will have to act and behave virtuously. 55. Only thus will they attain a long life. 56. Earthmaker (has placed) a little part of himself in your bodies. 57. Thus he must have done. 58. (Remember) you must behave virtuously. 59. This world will come to an end.

60. "Earthmaker has placed your brother as chief of the village of the ghosts and there he will be in charge of you and there you are to go when the world has come to an end; there he will bring back to Earthmaker all those who have behaved virtuously. 61. Thus it is. 62. Now you must go home; you must return and place him (on a platform) and do it in the proper fashion." 62. They thanked him and went on . . .

TEXT 4

THE HISTORICAL ORIGINS OF THE MEDICINE RITE

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1. WINNEBAGO

1.1. HOW THE MEDICINE RITE WAS FIRST ORGANIZED

1. wak.-híją wajá hipéresje giji gipíje **2.** dée pigádją hireje. **3.** hijá hipereshági pịcgúnije hiregíji. **4.** é·gi wąk.-híją hogiracgúnije djagú hiperesdéga (-peres-kdjega). **5.** kará-*a*djìregi. **6.** hanątcịxdjị káraje·nugàdja. **7.** é·gi wąk·nąka djasgé gipíną hicgé jé·sg*a*djinąkje giji wąk hogirák.nąka de hąp hijądją*r*e jedjąixdjị pa wają-híperes. **8.** é·gi jigé tcowé·dja hąp nụp.óhą jedjąixdjị hipá wajá hipéres. **9.** é·gi jige tcowé·dja hąp djop.óhą jedjąixdjị pa wają hipéresje. **10.** anąga é·gi hahí tcowé·dja hąp kereponá-hiją jedjąixdjị wają hipéresje giji. **11.** wajá hisgé hir*a*ną?ị*r*eje hisgegádją.

12. é·gi jigé hiją hipéresge pí*r*a hi*r*áiregi nụp hokikícgụ djidjéwiga. **12a.** hijá widánigi pịną *á*ireje giji, wąk.ra hijá gitcá*i*recguni giji. **13.** wąk wąkcik pịxdjí-hiją, wąk waną?i pịxdjí-hiją, wąk wanąiksáp-djị-hiją, wąk hokíska haixánịk, jedjąixdjị-hiją jée péres.-hirèje. **13a.** hijá wanąiksàp djígicanùną, jéje·sge wagi?ú*i*reje. **14.** é·gi wąk tcóni hípereshìga djásg*a*nihèga hicgé je·sgéji hąp tcowé·dja wajá hipéresje. **15.** é·gi hąp hinụp.á-e·dja jedjąixdjị pa wajá hipéresje; hąp djop.óhą tcowé·dja wajá hipéresje. **16.** gipíje é·gi tcowé·dja hąp kereponá-hiją jedjąixdjị hipá wajá hipéresje.

17. é·gi wąk.ra dáni hiperes.wígi píje. **18.** hidánịka gipị*r*éje, wajá hisgéhiją heregádja *á*ireje. **19.** é·gi jigé hiją hipéres.wigìji pinó·ną *á*ireje giji hidánịke jé·sge hir*á*iregi. **20.** jigé hiją hipéres hirecgúni, wąk pí-hiją, wąk wogizógi (wogizok.-hi!) wánąiksap.ì-hija. **21.** hąkécge hotcịtcínịk.-hìją wagi?ú*r*anije. **22.** wąk hokísak haixá-hiją jee hiperes.híreje gadją. **23.** gipíje wajá pí-hiją-*r*egàdja hirejé. **24.** é·gi djáisg*a*ranihèra (djaisge-hire-) je·sgéji je·sgégiji gipíje. **25.** tcowé·dja hąp.-híją wajá hipéresje; tcowé·dja hąp nụp.óhą wajá hipéresje. **26.** tcowé·dja hąp kereponá-hiją jedjąixdjị wajá hipéresje gíji. **27.** gipíje. **28.** dee pigádją hirejé wajá hisgé-hija*r*egàdją, déje·sge hirejé.

29. jejé·gugìji wąk.ra djopíwi hipéres.wigi. **30.** pije. **31.** é·sge hisgé gipéres rogigú-*i*reje wąk.ra djop hiperes.wíga, wąk wogizók.rarèki, wąk wanąiksáp, raréki hipéres kj*r*éje. **32.** gítcąt?djàxdjj (gitcąt?j-djaxdjj) hipéres kjréje.

33. jedjąixdjj pa mąkąni wocgąk.re epá diréje jedjąixdji pa. **33a.** tcek.-é·dja híjąkitcącgùni, jedjąixdjj wąkcík.-ho?j-hìją heregé. **34.** é·sge epá pi*r*a hókirak-hùireje. **35.** hąkagá jedjąixdjjkdjèną wocgą dee mą?ą*r*a e wocgánina heregé. **36.** é·sge hąkaga jedjąixdjjkdge, jé·sge *a*iréje.

37. dejé·sge c?ak wánądjodjąìsge hirakíwari hokírak.-had-jìregi.

(**38.** jé·sge nicgé hąkáragiràk.irera; nicgé wają hisgé-hiją hiraną?j. **39.** hisgégadją pigádją yaréną.)

1.2. HOW EVIL MAGIC WAS INTRODUCED INTO THE MEDICINE RITE

1. hinąk.-hiją hądégij. **1a.** ge é·gi (anąga é·gi) hotcjtcínjk.ra nąpìwi hądé kj*r*égi jee hi?unihíregi nątcgédek híregi. **2.** é·gi wąkąni xédera wasgé hokérera djopíwigi. **3.** hinąkdjega é-hiją hikó nahigi éje t?egíji, é·gi hinąkdjega hatcągére hikó·na*r*a t?éga γák.ra. **4.** hirohék.nisge gadją.

5. é·gi hąhégadją hinąkdjega, hąhé kisák.regi hagú-hadjìreje giji. **6.** hinąkdjega recgúnije. **7.** é·gi higádją gixáidja (gixaé·dja) háni-ągìreje (hanj-hagireje) giji. **8.** é·gi é·dja minąk.re hig*á*iregi: é·dja minąkcgúni é·gi wag*á*ireje kiruhjtc hirecgúni. **9.** é·gi wag*á*ireje, "hikó·na*r*aga t?égi nątcgéra njdékje" hig*á*irecguni. **10.** é·gi wéje, "hąhą?ą" éje. **11.** "é·gi nątcgéra njdék.ra hikó·na*r*aga wocgą*r*a hirakáraperes.dèna. **11a.** é·gi rohíra horakimícge," hig*á*ireje giji. **11b.** é·gi hiją tcowé·dja nąkgi wéje. **12.** é·gícge hinąp.-é·djaanąga hicgé djagu higéga, jé·sge hig*á*djirecgùni giji. **13.** é·gi hidanína hicgé djagú ánąka jé·sge higádjirecgùni. **14.** higú hicge tcóni nąpíwi hit?*a*t?*a*wiga; djagú *á*ira*n*ihèga, hicgé je·sgéxdjì higécguni.

15. hinąk.naka é·gi wecgúni t?ąp kírik*a*r*à*-anąga jé·gu, "hąké yakarapéres.-nikdje é·sge jé·sge wawegádja," egíje. **16.** higuó·na γak.ra hiwa?áje é·gi wakúruhjtc hakiri-ánąga é·gi gicgúnije.

17. é·gi γak.ra hatcągére hirohéke. **18.** hínjk.wahìra gipjnąk.re. **19.** jigé γak.ra djasgádjegi tcóni jé·sge djirecgúni giji. **19a.** hínjk.wahìra higiwąx.irecgùni "é·gi hąkéje nisgé hání*r*adjèra; wąkcík.ra hiją wágą hinjgécguni." **20.** é·gi hokaracgúni jé·sge hinajneną (hi*r*a-*i*reną). **20a.** de, "hikó·na*r*a t?éga?, wag*á*-anąga, hitcakó·rowahìra jée wajg*á*ireną. **21.** hąhé kisák.regi gixáidja hjgu-hadjireànąga. **21a.** é·gi wajg*á*ireną 'wacgą*r*a yakarapéresde', hjg*á*ireną; 'rohíra wakimícge', hjg*á*ire. **22.** hjké h*á*·?ą-inìną; hąké yapéres.njkdjège. **22a.** je·sgégadją jé·gą hąké yapéres.njkdjèną. **23.** é·gi wakúruhjtc hakiri-ánąga é·gi kúną epá jigé γak.ra djaisgátc.ra jé·sg*a*djirèną (je·sge-hadjireną)."

24. e·gi hínjk.wahìra wairecgúni, "hąhą, náni, hirakáraperes.dèną, hąké écaną jé·sge peres.-ir*a*nìną.

25. é·gi hi?unihírera tcokéra kérere-ànąga é·gi ądjédja piksík.-udja *a*ires?áje é·dja witcíhudja njgé minąkgiji. **25a.** é·dja ínixedè-hiją minąkgiji, é·dja hi?-únihìrera hakarakónąk hire-ánąga. **26.** é·gi xénąkgi hogígjx nągadjiar*d*ireje (nąk-hadji-hareireje) hahi?ąnąk?ą xénąki (-nąk-gi?) tcjwídjireje gíji. **27.** é·gi je wítcjhu-djà-anąga hogígjx hakíri nąk hadji-ar*á*irecgùni giji witcj hudjá-anąga

haxdjáhi hot?ṹregiji é·gi de djinąkje giji. **28.** hogígiх nąk.nąka sikác?ok.-è·dja hipá waxoxgéra jedjąixdjį pa hinącáraγirèje giji.

29. é·gi, "hąhą, nani, wająganìxdjį (wają-hąkéni-) ragi?ás.ge; hidadjé wa?ṵádje raγákcaną!"

30. é·gi hinṹk.nąka nĩkdjąk hinąkárawą, minąkje *á*irena; é·gi deénąka wájo-kiratc.ra, hinąhą djídjiр.irèje. **31.** "nągirégi deéreguni," hiregácge, "hąké je·sg*á*nige." **32.** wanióitcge hinąhą djídjiр hiréje; waką xederácge héreje giji. **33.** e·gi dénąka giséweje, ni*r*a hadákdjį kiridjégadją é·gi hugé sgáxdjį-hìją. **34.** é·gi hąp.ra hira*γ*épje giji a*γ*uke-áki cutc. minąk.ireje, gisdí wa?ṵminąk.ireje.

34a. é·gi hotcitcíṇik.nąka wa?ṹ*i*reje t?ehire-ánąga. **35.** e·gi é·dja wírok?ṵ rús.ireje. **36.** epa honihá jee hi?ṵ-hahúiregi, wíruhitc hi?ṵ-hadjíreje, déje·sge c?ák.-hiwahìwira *á*ireną. **36a.** déje·sge hokirágadjireje.

(**37.** wirokṹ*r*a hiną rus.irégi; é·dja hicgé jee horús.ireje mą*r*a wi?ṹ*i*rekdjèra sikąc?ok-è·dja-hipa hinącárac.nąka; mą*r*a wawi?ṵirekdjèra. **38.** jee é·dja waruś.-ireje mąkąni é·dja mąscócox hinącóx.nąka. **38a.** higṹ jigé jee e·dja horús.ireną wa?ṹnąkcaną mąswágudje *á*·nąka higṹs.eréna. **39.** jigé higṹ é·dja horús.ireje. **40.** wakąwąx.gąk.re tconíne hąké jé·sge tcuníną. **41.** epa (e-hipa?) kikąwąx tcúną, hiją nątcgédek.wahìga t?éhire-ànąga, hiją wają-hiją hixiráirecge kąwąx.-ire-ànąga t?*a*nó·ną. **42.** epá jéje·sge tcṹną jé·nuga.

SECOND VERSION OF LINES 1–24

1a. mogacútcdjega minąk.regi wąkcík.ra tcek wąkcik?ỉ*r*egi é·dja mąkąnina wasgé hokeréra djopíwi giji hidjóp.ike hitcakó·ro pĩxdjį ki*r*éje. **2a.** anąga é·gi hiją t?éje. **3a.** t?éga nĩkdjąk.ra nupíwi gixedéregadją. **4a.** é·gi t?éje hinṹkdjega tcokárakere ?ṹdja?ṵ. **5a.** wawíperes hiráni mąkąni xedédjega t?éje giji. **5b.** hinṹkdjega nątcgéra dekje giji, γák.ra *á*djires?àje (e-hadji-). **6a.** hago·ré-hiją hatcągére harácdjącgúni, γák.ra gadją.

7a. hinṹkdjega hąhéregi hagú-hadjìreje. **7b.** "djagú?ṵ w*a*iregúni," híregi. **8a.** wagigo·djídjega hironąkje giji, hahí tcinąk.re ha*γ*ép tcokéregiji. **9a.** é·gi wąkcik wáidjaṇik.-è·dja hani-ągíreje gádją mąkąni xedénąka hidánike é·dja mínąk.nąkje. **10a.** gigó·higa ewidáni e·gi wag*á*ireje. **11a.** tcowédjanąka hok-it?*á*djireje wagéje, "wocgą*r*a hikó·no*r*a hikarapéresre," higéje. **12a.** hoit?é hojedją-e·dja wagéje, "rohíra hokimĩcdje." **13a.** jigé hidja*r*énąka higegádją higṹ jigé jé·sge éje hidánike hokit?*á*iregi. **14a.** hoit?é hojedj*á*-e·dja "rohíra hókimiс.ìkdje," hig*á*iregi·giji.

15a. hąké hiwa?ṹ*i*ra; t?ap kírikaranìje wawagéje, "hąké yapéres.nĩkdjege!" jé·sge gadją *á*-anąga. **16a.** haixó xdjį wakúruhitc hakiri-ánąga é·gi aruxé-manigugi. **17a.** γák.ra hiwa?ąje gigíji épa jigé γak.ra djasg*á*djera je·sg*á*djireje. **18a.** wag*á*ireje "náni, hiją wają hinegéguni (hi-ni-ge-guni), hąkéje nisgé hání-radjèra jigé ra*γ*ák.ra djirecére." **19a.** wawagéje, "híniк.wahìra," wawogiràcge djagú hig*á*irega. **20a.** "náni, hírakarapères.de; hikécaną, jé·sge hipéres hira-níną. **21a.** tcako! ráperesdèną."

1.3. HOW KERAMANIC?AKA OBTAINED A MEDICINE POUCH FROM AN IOWA

1. é·gi wiruhítc.ra djasgé-hiją keramanic?áka hig*á*iregi. **2.** é·gi nioxéde rorukúregi mo-úitcàiregi é·dja waxótc.ra minąk.regi. **3.** é·gi kéramanic?àkdjega

waxotc-híją tcacex?íga higárregi. **4.** jée tcáni hokáhi tcawa-hínąjije giji. **5.** hidjop.óhǫra hiroágeni tcawahígi wadji hi?ǫ́hi wa?ǫdjéje giji djánąga wająra wąkdjega git?ǫrékdjera jé·nǫga haní hiwa?ǫ́kdjeje gihíga é·dja. **6.** é·gi waxótc.nąka wáinira djánąga hikikáγikdjanègiji, jé·nǫga hogiwáγukje. **7.** é·gi waxótc.nąka hiją́ tcawíhigi hicgé wáinira róra hinąkdje horukísje. **8.** é·gi nikdjąk.-hiją waxótc.nąka hanigi je jigé wáinira hinągíǫje je jé·gǫ hi-ánąga. **9.** é·gi waxótc.nąka djánąga wająra rudjíkdjanegiji jé·nǫga tci hogijúji. **10.** é·gi hijúk nąké rujip wígaires?àgiji je·s-géra tcowédja hókiwaxàratc git?úpje. **11.** é·gi cǫkwáksira nǫpíwi kidją (ki-hidją?) rusgítc wagikónąkje, tcéhi rusgítc wagikónąkje.

12. é·gi je je·gǫhígi é·gi wagéje, "hąhą́, hisugédjira, mąką-híniranigàdja, djagú hirárac?igàdją? **13.** é·gi "hisǫ́gedji, é·gi djagú-hiją waragíc?ǫradjèra meje·gúregi hanątcíxdji hirágieuru-xùrukcana! **14.** núnige hąké higuó·na rakúrus.nikdjaneną; é·gi rakérekdjanehàre. **15.** hóną djop.óhą jedjąixdji ragígi, e·gi hani-gáni-ahikdjanèną (ha-hani-ga ni-hahi-). **15a.** éji, hisǫ́gedji nąni-ądje. **16.** ránągi wanądjodjąisge warakik?ǫ́kdjane." **17.** é·gi kerecgúni.

17a. kéremanic?àka keregíji hidjop.óhǫra hagínągi é·gi hoxdją nąpgíji wanąxgǫ́xgǫ?u-ąkje gadją. **18.** de howakíri-e·dja wánik.-hìją hadjiγáγakje; kéredją sep.-híją gadją. **19.** hìgǫ́ higuó·na hadjiginíje (hadjigenije ? hadji-gúnije ?) tcíra héregi djidjecgúni. **19a.** tcira héregi djidjegádja hąpók.-hiją. **19b.** tcira héregi djidji-ánąga tcíra hoizizítcje. **20.** "hodjá, hisǫgedji, hiraki-cáwąkje?" **21.** "hąhą́?ą, yakimąkcaną." **22.** "epíną," éje, "rakik?átccaną," higéje.

23. é·gi hokéweje hokawá-a nąga. **23a.** hé·gi djagú hiwaxopíni kídjegi. **24.** e·gi é·dja hok?ǫ́je. **24a.** higéje, "é·gi, hisǫ́gedji, ne rakítcą c?ǫkdjanéną." **25.** é·gi wa?ǫjé mąkokónąk.ra nǫpíwi tcowédja wagikónąkje gíji. **26.** keremanic?áka wewicgúni, "egícge rokónocguninǫ̀'je. **26a.** de nikdjąk.nik.-àk.re e dusgíji (duse-) wąk.nąsǫ̀nąk.re. **26b.** jé·gu herekdjéra hirecgúni giji." **27.** é·gi wagéje waxótc.nąka wecgúni, "hijąhąke curus.ínigi (curuse-) hisǫ́geník.ràga e hánikdjanèna."

27a. mąkokonąk.nąka nikdjąk.nik.-hìja, hanątc horuxúrutc. **28.** é·gi hidjąnénąka hinǫk.nąsú-hiją heregí, jéje·gu wawagánąkgi hinǫ́k.nąsǫ̀nąka e rusjé. **29.** níkdjąk.nik.ąka rúsgi dani wogíjugi egícge rokónoxdjikdjane. **29a.** hiregé é·sge hąké e rus.níje.

30. e·gi wéje, "hisǫ́gedji, hónihawanìna wónik?ǫ̀na. **30a.** é·ji hąké hixdjáhi hagá-hiją djiré rágiginikdjèną jéji. **31.** nikdjąk.nik.rà-hiją wąkcik?íroragigǫ̀giji rédjagi hagé·dja haną-jíragigi-ànąga. **32.** é·gi wacíra hiją́ djirerá-anąga é·gi wacicíra-gigigìji. **33.** jéji wąkcík.-ho?i rogigǫ́irege wąkcik?íkdjanèna. **33a.** é·gi hąkéji hiro-ákarat?èxdjininą. **34.** hago·ré·ją wają́-hiją hírakuhègi é·gi honihánina xap?éník.ra-higikdjègi ec?ǫkdjéną. **35.** jéje·gǫkìra hihéną. **36.** deje·gǫ́xdji worák.ra airéną horuxúruk.ra meje·gǫ́je áireną.

1.4. HOW KEREXUSAKA OBTAINED TWO MEDICINE POUCHES FROM A SAUK

1. é·gi wąk hiją́ nimąxguáwa higáiregi é·gi kerexǫ́saka higáiregi. **1a.** kerexǫ́sakdjega hotcąk.-hiją wagáireną é·gi nimąxguáwa yagánąka (higánąka)

jée zagi-híą. **2.** é·gi kerexúsakdjega zagi-zagídjega nimąxguáwa higánąka, jée tcawahínąjję giji.

3. é·gi jigé kerexúsakdjega é·gi nịkdjąk.ra hotcịtcí-hiją git?éje. **4.** é·gi hox.-é·dja djop.óhą nągíji. **5.** é·gi nimąxguá-wadjega é·gi waruxáp.-hiją hanịgíji here-ánąga é·gi mąkóc.ra hirasá wakaráni-ànąga. **6.** hirahíje hox-é·dja γakǫ́kgiji kurukék hiwa?ǫ́ną é·gi hąké wają je·sge-hánịgi. **7.** é·gi waruγápdjega é·gi hirukék hi?uną́?ịdjege. **8.** é·gi mąkójudjega é·dja-hirukék hi?ụkdjé wagi?ụhíną giji.

9. é·gi wagéje, "hąhą́, hisụgedjị," higéje, "é·gi γak.ra caracdjąkdjege wo?ụ́adjìną. **10.** é·gi, hisụgedjị, mą?ụ́ra waxopíni warádjire wa?ụ́ną, je·sgéra hiją dji-ánąga hónịkit?e-gìcge, jeé hịke yakísge-hanìną. **11.** é·gi waxopíni warátc.irera mą?ụ́ra wa?ụ́ną je·sgéra djopí hiránidjirawi-ànąga honịkit?ấirecge hụké yakísge-hanìną. **12.** é·gi waxopíni warátc.irera mą?ụ́ra wa?úną djanągákiji jé·nụga hadjí-onịgìgịx minąk.ire-ànąga. **13.** é·gi honịkit?ấirecge hịké wáwi-hakìs-ge-hanìną. **14.** é·gi mą?ụ́ra éxdji mégidji-ànąga hónịkit?ècge, nątc.-honidjąną hinịgécge hisgéji wanó·ną. **15.** núnige é·gi mą?ụ́ra récge hąké yakísgehanìną. **16.** nịgécge hodudjísdegìji tcowéxdjinịk hodedjísguni. **17.** é·gi mą́?ụra djagú hinịgéga hisgé hanó·ną núnige hịké wają s?i-ókị pịninó·ną.

18. "deéji, hisụ́gedjị, djadjąisdjị pa rédjụ́ hanirégiji jedjąixdjị pa wáragihądèna. **19.** é·gi tcinụ́xge áki wani-óitcgera gikụ́wụ́ nịgijùną; é·gi wakínira tcinụxgéaki rex.-hóixdjị wánịgikerèną. **20.** hąké jenụpíni mąnąk.re djadjąixdjị pa minąkgíji jedjąixdjị wáragihądèną. **21.** anąga é·gi wąkcik wają-hirera rorágu-hicge jé·nụga hąké je·nụpíni mąnąk.re hakíju jé·sge hánihekdjanèną. **22.** é·gi wąkcík.-ho?ịra here-ánąga. **22a.** é·gi hakéwahą je·núhą nągu hagóx.ra; hụkagá wagixǫ́ra wanína recgéra wapáinịkdjị jenąhą (mąsákenąpị́ra) juranąpị́ra hiją hani-ąkiricanùną. **23.** ge (anąga) é·gi hąp xede herejé! **24.** wotcéx.ikdjanegìji wonąγire hąpgíji é·gi haizó yáko·rohogi hijúk.mąra hiją́ hídjinąikdjanègi sínidjinąi-kdjanègi; hąké boixúruk hiraninó·ną boixdjak hiranó·ną.

25. "de jesgéje mąikídją wáragihądèną. **26.** é·gi de jé·-nụga, hisụk.edjị, tcínąk.-hidjąra hąde hakíje hịgấiregi, 'hórok winéną. **27.** de, hisụ́k.edjị é·gi tcínąk.-hidjąrègi hịké wają́-hiją híginihànịkdjanèna. **28.** é· gi mąk-hóju-hanìna waruγáp hanína hotcąk.ra.'

29. "é·gi honiháwani djadjąixdjị pa redjụ́ra hipa nirégi jedjąixdjị honiháninа tcąt?ị hínąkdjenàwina. **30.** danírа hojú-hiją hịragícawaxụwi-ànąga. **31.** é·gi honihára tcąt?ị warakdjenàwigi é·gi djagú radawígiji honihára tcąt?ị warahígi jedjó·na-hipa waną?ị́ra. **32.** hisgéxdjị haní mínąkwawaiàdje de je·sgégiji. **33.** wają djagú-ra-hiją radáwigi é·gi hiwacíra djire wárakdjenàwigi. **34.** sụkérawi é·dja hat?ąp hadjide-ánąga nịgipacikdjenàwiną. **35.** hąp.ra djasgékdje radáwigi jé·sge-hanò·na waną?ị́ra hisge wacégi. **36.** é·gi wąkcík.-ho?ị radáwigiji nícaną récgera nąnịgixgụ-hànihekdjanàwina. **37.** danínąka e wakaragí?ụ wá?ụkdjaneną nịgipacìwigi. **38.** é·gi hịcdjawirà-hicge ha?unó·na. **39.** dé·ji hąké-hịcdja cúruxuruk.wìną de je·sgéxdjị honihá dee horuxúruk.ra hireje. **40.** c?ak. waną-djodjąisgera jé·sge hikigádją-herèną.

2. ENGLISH TRANSLATION

2.1. HOW THE MEDICINE RITE WAS FIRST ORGANIZED

1. A man received knowledge of something and he liked it. 2. He realized it was something excellent. 3. He felt that it would be good to have another person know about this. 4. So he told to another man about what he had received knowledge. 5. He kept right on telling all of it to him. 6. Then he got through telling it all to him. 7. That man got to like it just as had (the first one) and the one to whom he (the first man) talked (was able) to see one day (ahead), that far ahead he obtained knowledge. 8. Then he (was able) to foresee two days ahead. 9. Then he could foresee four days ahead. 10. Then he could foresee twelve days ahead that far he could foresee. 11. And so (both realized that (this knowledge) was true, really true.

12. And so, because one person had obtained the knowledge of something good, thus there arose the companionship of two (people). 12a. Then they said that it would be good to have a third one; so they selected another man. 13. This man was a very excellent one, a man with a very good mind-and-heart, a very wise man, a person just a little beyond middle-age, just such a one they knew (and selected). 13a. Just as they had become wise so would another man become (who belonged to the Rite). 14. Indeed, (the one selected) became like the first one who had obtained knowledge and, like him, he could immediately foresee one day ahead. 15. Then he could foresee two days ahead, that much; then he could foresee four days ahead. 16. Indeed he liked it and soon he could foresee twelve days ahead, that far he could foresee things.

17. And so a third man had received knowledge and liked it. 18. The three of them together liked it and felt and said that here was something true. 19. Then they said, "It would be good if we taught this knowledge to still another person," thus they were pondering. 20. (This new) one to whom they thought they would give this knowledge, was a good man, a righteous and pious man, a wise man. 21. They did not take a young person. 22. On the contrary, they took a man they knew who was a little beyond middle-age. 23. He liked it and felt that it was something good. 24. Then, just as it had happened to others, it happened to him and he liked it. 25. Soon he could foresee one day ahead; then he could foresee two days ahead. 26. Then he could foresee twelve days ahead that far he could foresee. 27. He liked it. 28. Indeed, he thought this was something good; something true he felt it to be.

29. Now there were four people who had (this) knowledge. 30. (The fourth one) liked it. 31. Because they felt it was true knowledge they possessed, the four men wished still another one to have (this) knowledge, a man who was completely righteous and pious, a man who was completely wise; to such a one they wished to impart this knowledge. 32. So they selected someone who clearly (possessed these characteristics) and imparted this knowledge to him.

33. From that time on this Medicine Rite began to grow; from that time on. 33a. In the beginning there were only nine to whom (the Rite) meant life. 34. However, from then on, they (the members) taught (people) this good (thing).

35. Never would this religion come to an end because it came from Earthmaker. 36. Never would it come to an end, they said.

37. Thus it came about that our compassion-seeking ancestors began to tell one another of this religion and to pass it on.

[38. And in this fashion it was finally told to me and I, too, believe that this is the truth. 39. Indeed I believe it is true and good.]

2.2. HOW EVIL MAGIC WAS INTRODUCED INTO THE MEDICINE RITE

[1. A woman dreamt.]

1a. Two young boys dreamt that they (Rite members) had made their mother's heart ache. 2. There were four men who possessed the great plates (positions). 3. The husband of the woman, (one of the four), had died and, from the time of her husband's death, she had never ceased crying. 4. Just then it had become a little better however.

5. One night, in the middle of the night, (the remaining three leaders) came for her. 6. The woman went back with them. 7. Where she went, was away from the village. 8. Arrived there, they told her to sit down; she should sit down, they told her and they then gave her the ceremonial greeting. 9. Thereupon they spoke to her, "Your husband, when he died, your heart was indeed sore," thus they addressed her. 10. And she replied, "Yes, indeed," she said. 11. "Your heart was sore; yet there is a way in which you can obtain knowledge of your husband's religion. 11a. Here, stretch out your body (for us)," so they spoke to her. 11b. Thus the first one sitting there said to her. 12. Thereupon the second one, likewise, he, too, spoke to her and said the same thing that the first one had said. 13. Then the third one, he, too, spoke and said what the others had said. 14. What the first two had told her, when they addressed her, (the third one) also said.

15. Now the woman arose quickly and spoke to them, "Indeed, I will not listen (know) to you and if I have to endure (my loss), so be it," thus she was saying. 16. And then, greeting them ceremonially, as she went out, she left and her weeping started all over again.

17. (Before this) her crying had almost stopped. 18. Her sons were glad about it. 19. But now, just as her crying had been before, it started up again. 19a. Then her sons asked her, "You were not that way a little while ago; these men must have said something (unpleasant) to you." 20. Then she told them what had been in the mind (of these men). 20a. "His friends (her husband's) said to me," so she told (her sons), 'Your husband is dead'. 21. In the middle of the night they came to me to take me to (a place) away from (the village). 21a. There they told me, speaking to me, that if I wished to know (my husband's) religion (obtain his knowledge of the Rite), I should stretch out my body for them, thus they told me. 22. I did not do it; I would take no cognizance of (what they requested). 23. Then I walked out, greeting them ceremonially and came back here and my weeping started up all over again."

24. Thereupon her sons said, "Listen mother, you are going to obtain that knowledge (anyhow); these (men) are not the only ones who know these things."

25. Then they took their mother along with them and went (to a place) away from the water, to where, they say, there was a grove of jack-oak and there, among some reeds, they sat her down. 25a. She lay there on top of a large rock; that is where her sons placed her. 26. There was a hill there around which they kept running about and, as they did so, this hill began to rumble. 27. Then they came back to the mass of reeds and ran around this and the mass of reeds turned upside down and this space became a lake. 28. They, however, kept on running and (waded into the water) as far as their ankles, making a sound like that heard when one steps on shells.

29. Then (they spoke), "Listen, mother, no matter what happens, do not run away; use all your strength for (remember) how great was your weeping."

30. Now that woman began singing about her children as she sat there, so it is said, and, out of the lake, all kinds of different things came floating up. 31. "The next one, this will be the one (I shall accept)," she kept thinking to herself, "not this one." 32. Now all kinds of different animals emerged from the lake; finally, however, a very large snake appeared. 33. Then the lake became quiet and the water calm-and-peaceful and (there appeared) a sacred one (waterspirit), an exceedingly white one. 34. With it there was spread light-and-life; its armpits were stretched as (the waterspirit) lay there and they were completely round.

34a. The two boys now killed it. 35. (From its body) they made implements-and-preparations (to be used for evil magic). 36. It is from this time on that they began to use (certain) songs and that our ancestors began to use the ceremonial greetings, so it is said. 36a. Thus did they continue to talk to one another (from then on).

[37. They got together enough materials (from the body of the waterspirit); they took (enough) that they might have (enough) shells so that it would extend up to their ankles and so that, when they danced, they could make these shells rattle violently. 38. It is here, too, that the Medicine-Rite members obtained the (little) bells that they wear on their ankles and which tinkle when they dance. 38a. Another object that they made out of (the materials) they then secured were the so-called iron-mocassins (the metal ornament attached to certain mocassins.) 39. And then there was still another thing they secured (at that time). 40. Before that time there had been no poisoning (evil magic) used at the Medicine Rite. 41. From that time on, however, the members began to poison one another, to cause one another to be sore at heart. 41a. Indeed those members who were selfish-and-illnatured, then began to kill people; they would poison them and thus cause them to die. 42. From that time on to the present, thus it has been.]

SECOND VERSION OF LINES 1–24

1a. When the Indians (Winnebago) first (originated) they lived at Red Banks and, at that place, were to be found the four plates (positions in the Rite) and all four of them had established the most perfect friendship-relationship between themselves. 2a. Then one of them died. 3a. The one who died had two grown-up children. 4a. The wife of the one who had died had been a follower (of the

Rite). 5a. They (the members) had imparted the knowledge (of the Rite) to her, for he who had died was a prominent member. 5b. (On his death) the woman grieved intensely (was sick at heart) and began to weep without cessation. 6a. But then, after a while, her crying almost stopped.

7a. Now, in the middle of the night, they came after her. 7b. "What is it they want to tell me?" she thought. 8a. She followed the one that called for her and there, to the village that came in sight, he led her. 9a. To a place far away from people, he (and his companions) took them her and there she found the three prominent Medicine-Rite members sitting down. 10a. The one who had come to call for her was the third; all then addressed her. 11a. The first one who addressed her spoke as follows, "You can learn the religion of your husband and make it your own," thus he told her. 12a. At the end of his talk he told her that (to learn it) she would have to stretch herself out, (give) her body up to them. 13a. The second (next one) then said the same thing and, similarly, the third one likewise addressed her. 14a. At the end of his talk he said, "Stretch out your body for us," so he spoke.

15a. Not with indifference did she arise (angry) and she answered them, "I wish to know nothing about this!" In this fashion did she speak to them. 16a. Very lightly (just barely) did she give them the ceremonial greeting and then she went out, walking with her back towards them. 17a. Immediately her weeping started up again and, when she reached her home, her crying had become as (desperate) as it had been at first. 18a. Then (her sons) spoke to her, "Mother, some one must have said something (unpleasant) to you, for (when you left) you were not this way and now you have commenced crying all over again." 19a. Then she told her sons, she told them, what it was, these people had said to her. 20a. (But the sons said), "Mother, you are going to have knowledge of these matters; they are not the only ones who have knowledge of such things. 21a. Most definitely, you shall obtain this knowledge."

2.3. HOW KERAMANIC'AKA OBTAINED A MEDICINE-POUCH FROM AN IOWA

1. Greetings: there once was a man named Keramanic'aka. 2. He lived down-stream on the Mississippi (called) Mo-utca'iregi, where the Iowa were settled. 3. There Keramanic'aka was with the Iowa named Tcacex'iga. 4. Every fall (Keramanic'aka) went to visit (the Iowa). 5. The fourth and last time he went to visit him he journeyed by boat and, as many things as he had, that many this man (Keramanic'aka) took along to use as presents, when he arrived there. 6. As much clothing as the Iowa could wear that amount (he took along with him) for (Tcacex'iga) to put on. 7. The Iowa's wife, for her, too, he brought along enough clothing for her to cover herself (wear). 8. For the Iowa's child, for it, too, he brought enough clothing; that he did. 9. As much as the Iowa could eat, that much he also brought along with him so that he could put it in his lodge. 10. And what they used to call a trimmed-stalk, that is, a gun, that he put, he stalked up, in front of that man's lodge. 11. Two hunting dogs he also placed there tied up with buffalo hair.

12. Then he (the Iowa) said to him, "Greetings, younger brother, you are (already) a Medicine-Rite man, so what do you imagine (I can do for you)?" 13. Then, (again, he said), "Young brother, you have been working hard and you have accomplished all this for me! 14. Yet (what I have for you) that you cannot now take with you; instead you must go back home. 15. There you must sleep (for four) nights and, on the fourth, I will come and bring it to you. 15a. Under no conditions, however, must you be asleep (on that fourth night). 16. If you should be asleep then, you will cause yourself to become truly unhappy." 17. Then (Keramanic'a'ka) went home.

17a. Keramanic'a'ka went home and on the fourth night, when he was to sleep, he, instead, lay there awake, early in the evening, listening. 18. There a bird came from somewhere and cried out; it was a black hawk. 19. It came quite suddenly and alit on the roof of the lodge. 19a. On the roof of the lodge it alit as an owl. 19b. On the roof of the lodge it alit and strained itself to look inside the lodge. 20. "Say, younger brother, are you awake?" 21. "Yes, indeed, I am awake." 22. "That is good," (the bird) said, "thereby you have brought benefit to yourself," so he spoke.

23. Then (the bird) went into the lodge. 23a. (It was really Tcacex'iga) who had been utilizing his supernatural power (to transform himself). 24. Then he gave him (his gift). 24a. "Now, younger brother, you must make your choice, this you must do." 25. Then he put two medicine-pouches in front of him. 26. Keramanic'a'ka kept pondering-and-hesitating, (murmuring to himself) "Well, (if I take this one) its power would be too great for me. 26a. Perhaps if I take this child (pouch made of a child's skin), it will mean scalps for me. 26b. Perhaps it should be this one," so he thought to himself. 27. But then the Iowa spoke to him and said, "If you do not take this one it will become the possession of your little brother."

27a. By that time, he (Keramani'c'aka), had already uncovered (emptied?) the pouch made of the child's skin. 28. Yet it was the other pouch that made of a woman's scalp and about which (Tcacex'iga) had also spoken, it was that he finally took. 29. Had he taken the pouch made of the child's skin, the amount of tobacco he would have had to offer up (in sacrifices) would have been too great for him (beyond his power). 29a. It was because he thought of this fact that he did not, finally, choose it.

30. Then he (Tcacex'iga) spoke to him, "Younger brother, these breathings (songs) these, too, I give to you. 30a. And let me also beseech you, never to set this pouch wrong-side up. 31. If you wish to live (long) always stand (this pouch) on your lap and upward. 32. Then a dance-song you must start up and begin to dance. 33. Life, I beseech you, is what you should desire to obtain through it, that will be the manner in which life can be obtained. 33a. I have not implored it for very much. 34. However, if, ever, you get in a hurry and you wish to use my songs immediately, do so by all means. 35. Now this is all that I have to say. 36. This is as far as the story (goes), so it is said and this is the manner in which to obtain it, so it is said.

2.4. HOW KEREXUSAKA OBTAINED TWO MEDICINE POUCHES FROM A SAUK

1. Once there was a man named Nimaxgua'wa and another named Kerexusaka. 1a. Kerexusaka was a Winnebago and Nimaxguawa was a Sauk. 2. And the one called Nimaxgua'wa used to be visited by Kerexusaka.

3. Then it happened that the son of Kerexusaka died. 4. There, at the grave, (the father) slept four (nights). 5. Then Nimaxgua'wa came to him bringing along a sacred bundle; also medicine-pouch he took along with him. 6. (The Sauk) arrived finally at the grave where (Kerexusaka) lay weeping, having gone there to console him. 7. With this sacred bundle he tried to console him. 8. The medicine-pouch, likewise, he tried to use for the same purpose.

9. There he spoke to him, "Listen to me, younger brother," so he spoke to him. "I have come here to you so that you should stop your crying. 10. (Listen), younger brother, if any of the various spirits Earthmaker created, if any one of these were to come to you and speak to you, none of them would be my equal. 11. And if four of the various spirits Earthmaker created, if that many, should come to you and speak to you, they would not be my equal. 12. If, in fact, as many (spirits) as exist, if all of these were to come to you and sit around you (it would be so). 13. If they talked to you, they would not be my equal. 14. Now, if Earthmaker, himself, came to meet you and if he said to you, 'I pity-and-bless you,' if he said that to you, it would be a true thing. 15. Yet even Earthmaker himself is not really my equal. 16. But, perhaps, if I am to some degree not his equal, it is just by a very little bit. 17. What Earthmaker were to tell you would be unquestionably true, but it would not last long.

18. "This, however, (that I am telling you), younger brother, as deep and as far as the roots extend, so very far will you be dreaming of it (your people by virtue of my gift). 19. One whole side of your lodge will be piled up with animals; one whole side wall of your lodge will I fill up with pails of fat. 20. Imperishable will these be and as long as this earth exists here, for that length of time, will you have dreamt (for your people). 21. And again, if you desire anything for any person, (it will be yours); it will be eternal, it will be with you as long as this earth lasts. 22. Such will be your life. 22a. Six times, that many times, I made the road (I went on the warpath); (I had) no need of my nephew-companions, for without any effort, I brought home the necklace-prize. 23. That was, indeed, a great day of warfare! 24. It was going to be difficult, a frightening day of warfare, yet I prepared myself for it with great care. 24a. The bullets might fall on me but they would become cold (when they struck me); they would not penetrate me or effect me in any fashion.

25. "As long as the earth lasts, so long will I have dreamt for your people (through my gift). 26. Younger brother, I once dreamt about someone of another tribe and they (members of the other tribe) said 'I also will join in this (gift for Kerexusaka). 27. And so, younger brother, not anything will be left for me. 28. My medicine-pouch and my sacred warbundle, they are going to go to a Winnebago.'

29. "Here are my breathings (songs) that you are to make appear; my songs that are to be yours and that will be as deep as the roots and extend that far. 30. (Do you in return) empty out for me a measure of tobacco. 31. The songs that you have appear, with them you can ask for whatever is at the utmost reaches of your mind, with these songs that you will sing. 32. Do you sit there and sing them with sincerity-and-spirit, thus (you must do). 33. If you wish to ask for something then see to it that you commence the dance-songs. 34. I will be in back of you then and I will jump up and dance for you. 35. Whatever amount of light-and-life it is you ask for, that much (you will obtain), if you concentrate your mind sincerely on this. 36. Whenever you make your request for life, I will be right there to hear you. 37. I will be there to do this for you for the sake of the tobacco (you have offered me). 38. And if you wish to actually see me, that, too, I have the power of doing for you. 39. But if, for some reason, you do not see me (I am not there) nevertheless these songs can be used to obtain (all these powers of mine). 40. This is what the old pity-invoking ancestors told one another.

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Memoir 1. Paul Radin, Winnebago Hero Cycles:
A Study in Aboriginal Literature (168 pp., 1948) $2.00.

Memoir 2. Paul Radin, The Culture of the Winnebago:
As Described by Themselves (119 pp., 1949) $2.00.

Memoir 3. Paul Radin, The Origin Myth of the Medicine Rite: Three Versions.
The Historical Origins of the Medicine Rite (78 pp., 1950) $2.00.

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